THE

JEWISH CHRONICLE.

(ספר זכרון)

ESTABLISHED 1841.

[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.]

No. 1,270.—NEW SERIES.] FRIDAY, AUGUST 4, 1893;—AB 22, 5653. [PRICE 2D.

[The Charge for Announcements of Births, Marriages Deaths, &c., is 3/6 for 5 lines—about 30 words—and 6d per line after.]

BIRTHS.

On the 7th of July, at Johannesburg, South Africa, the wife of **LOUIS STRAWBAUM**, of a daughter (née Minnie Marks).

On the 13th of July, at 13, James-street, Hyde Park, the wife of **J. E. RICKARDS**, of a daughter.

On the 25th of July, at 82, Leman-street, E., the wife of **ABRAHAM COHEN**, of a son. No cards.

On the 27th of July, at 100, Long-acre, W.C., the wife of **ELISHA SOLOMONS** of a son. No cards.

On the 29th of July, at 2, Brownswood-park, Green-lanes, N., the wife of **JACOB LION**, of a daughter. No cards.

On the 29th of July, at 25, Sandringham-road, Dalston, the wife of **S. S. WOOLF** (late of 111-112, Shoreditch), of a son. Circumcision 6th of August, at 4·30 p m.—No cards.

On the 29th of July, שבת נחמו, at 12, Ivydale-road, Nunhead, S.E., the wife of the Rev. **NEHEMIAH GOLDSTON**, of a son.

On Sunday, July 30th, at 2, Bow-street, Covent Garden, the wife of **MOSS JACOBS**, née Kitty Marks, of a son.

On the 30th of July, at 16, Beaufort-road, Edgbaston, Birmingham, the wife of **DAVID DAVIS**, of a son.

On the 30th of July, at 13, Bute-street, Cardiff, the wife of **ISRAEL PHILLIPS**, of a daughter. No cards.

On the 30th of July, at the "Horse and Groom," Church-lane, Whitechapel, the wife of **HENRY LEVY**, of a daughter.

On the 1st of August, at 114, Clapham-road, the wife of **H. POSNER**, of a daughter. Relatives and friends please accept this, the only intimation.

FIANCÉS.

FANNY FINE, niece of Morris Fine, of Cardiff, to **M. A ORMAN**, of Pontypool, Monmouth.

SARAH, second daughter of Mr. and Mrs. **JOSEPH BERNSTEIN**, 29, Lordship-park, Stoke Newington, N., to **ABRAHAM REUBEN KINGBERG**, of Pietermauritzberg, South Africa, eldest son of Mr. and Mrs. Aaron Kingberg. No cards.

MARRIAGES.

On the 24th of July, at the Central Synagogue, by the Revs. D. Fay and E. Spero, **ALBERT**, son of **ALPHONSE MAYER**, of the Stock Exchange and The Lodge. Randolph-crescent, to **HILDA**, daughter of **HENRY MORRIS**, of 9, Randolph-crescent.

On the 25th of July, at Poet's-road Synagogue, **DUDLEY**, youngest son of **ANTON BENDA**, to **SUSIE**, eldest daughter of **THOMAS DAVIS**, of Petherton-road, London

On the 2nd of August. at 22, Clifton-gardens, W., by the Rev. Dr Gaster, Chief Rabbi of the Spanish and Portuguese Jews, assisted by the Rev. J. Piperno, **MOSES LEVY**, Jun., second son of Abraham E. Levy, Esq, Lisbon, to **JUDITH**, elder daughter of the late **M. de J. LEVY**, Esq.

DEATHS.

On the 8th of July, at Johannesburg, South Africa, of Malaria fever, **AUGUSTUS**, third son of **HARRY** and **MARTHA JACOBS**, of 18, Greville-road, St. John's Wood, N.W.

On the 26th July (13th Ab), **LAWRENCE MOSES SAMUEL**, late of 48, Mansell-street, in his 55th year. May his soul rest in peace.

On the 27th of July, at 42, Baroness-road, Hackney-road, after a long and painful illness, **EMANUEL LAZARUS**, aged 58, the beloved husband of Julia Lazarus, née Harris. Deeply regretted by his sorrowing wife and child. God rest his soul. American, African and Australian papers, please copy.

On the 28th of July, at the residence of his nephew, Cumberland House, Clifton-gardens, W., **LEWIS BOSS**, in his 82nd year. Deeply regretted.

On the 31st of July, at 40, Princess-road, Edgbaston, Birmingham, (the residence of her daughter, Mrs. Philip Browne) after many years' suffering, **SARAH**, relict of the late **JAMES MARKS**, of Moseley, aged 75. Deeply mourned by her sorrowing children and grandchildren. May her dear soul rest in peace.

IN MEMORIAM.

In ever loving memory of my dear husband, **ADOLPH STRAUSS**, who departed this life August 7th, 1890, corresponding with the 21st Ab, 5650. Deeply mourned by his sorrowing widow.

In loving and affectionate memory of our dear wife and mother, **ROSE GLUCKSTEIN**, of 3, St. Helen's-terrace, Mile End, who departed this life 22nd Ab, 5651, corresponding with 26th August, 1891. May her soul rest in peace.

MR. and Mrs. **HENRY CHARIG** and **FAMILY** return **THANKS** for visits, letters, and cards received during their sad bereavement for their late beloved son and brother.—13, St. Mark's-square, Dalston.

MISS DAVIS returns her sincere **THANKS** for kind expressions of sympathy received during her week of mourning.—91, Regent-street, W.

MRS. LAWRENCE HYAMS returns sincere **THANKS** for kind visits, letters, and cards of condolence received during the week of mourning for her late lamented husband.—129, Kennington-park-road.

MRS. A. ISRAEL and her **CHILDREN**, with her sisters, Mrs. **FREEDMAN**, Pengdarran, and Mrs. **ABELSON**, Lawrence-hill, return sincere **THANKS** for cards, letters, and visits of condolence received during the week of mourning for their beloved husband, father, and brother, who died 13th Ab, 5653.—7, Colston-parade, Bristol.

MR. M. LEVY, Mr. J. M. LEVY, and Mrs. **LEVENSTON** return **THANKS** for visits, cards, and letters of condolence received during their week of mourning.—11, Rive court-road, Hammersmith.

MRS. L. AMELIA LEVY, Mrs. S. LEWIS, Mrs. **SAMPSON**, Mrs. **MARKSON**, with Mr. **S. PHILLIPS**, beg to return their sincere **THANKS** for visits, cards, and letters of condolence received during the week of mourning for their late lamented mother.—123, Victoria-terrace, Red Bank, Manchester.

MRS. J. LEVY returns sincere **THANKS** for kind visits, letters, and cards of condolence received during the week of mourning for her beloved brother.—36, Warwick-street, Pimlico.

MR. J. SAMUEL, Mrs. MICHAEL DAVIS, Mrs **SAMUEL DAVIS**, and Miss **R. SAMUEL** return thanks for kind expressions of sympathy received during the week of mourning for their lamented father.—34, Downs Park-road, Dalston, N.E

MRS. JOSEPH TUCHMAN and **Mr. SAMUEL G. TUCHMAN** return their sincere **THANKS** for kind letters, visits, and cards of condolence received during the week of mourning for their beloved husband and father.—Synagogue House, Portsea.

MR. I. TUMPOWSKY, Mr. and Mrs. C. **ABRAHAMSON**, and **BROTHERS** and **SISTERS**, return **THANKS** for kind visits, letters, and cards received during the week of mourning for their late lamented wife, daughter, and sister, Deborah.

THE TOMBSTONE in loving memory of the late **ISABEL ROLFE**, of 6, Ganton-street, W., will be **SET** at Willesden on August 5th, at 3 p.m.

THE TOMBSTONE in loving memory of **PHŒBE PALACHY**, late of 5, Burrow's Buildings, Devonshire-street, Mile End, will be **SET** on **SUNDAY** next, August 6th, at 3 o'clock, at the Spanish and Portuguese burial ground, Mile End Road. Relatives and friends please accept this, the only intimation.

THE TOMBSTONE in memory of **HELEN**, the beloved wife of the Rev. **B. BERLINER** will be **SET** on **SUNDAY** next, August 6th, at 3 p.m., at Willesden Cemetery. Relatives and friends will kindly accept this intimation.

THE TOMBSTONE in memory of the late **PHŒBE PHILLIPS**, widow of the late David Phillips, of Cardiff, will be **SET** at the Cardiff Cemetery on **SUNDAY** next, August 6th, at 4 p.m. Relatives and friends will kindly accept this intimation.

THE TOMBSTONE to the memory of **HANNAH**, the beloved wife of **BENJAMIN ISAACS**, of 138, Mile End-road, will be **SET** at the West Ham Cemetery on **SUNDAY WEEK**, 13th inst., at 4 o'clock. Relatives and friends will please accept this, only intimation.

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MR. and Mrs. **ISAAC DAVIS** return their sincere **THANKS** for visits, telegrams, cards, and letters received from their numerous friends conveying kind wishes for a speedy journey and safe return from their tour.—35, Compton-terrace Highbury, N.

MRS. R. RIES, of 17, Little Alie-street and 28. Church-street, will be pleased to see her friends at 8, Great Alie-street, Aldgate, on **WEDNESDAY**, August 9th, on the occasion of her daughter's marriage. Reception from 4 to 6.

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The Rev. M. L. COHEN (by permission of the Wardens of the Borough Synagogue) will CONDUCT SERVICE this (Friday) evening and Sabbath morning, פ׳ עקב.

By order,
I. KALISKI, Sec.

SANDY'S ROW SYNAGOGUE.

MR. I. BLACKMAN, the elected Chazan, not being able to comply with the conditions of advertisement of 18th of January last, the Rev. H. DANCYGER has been duly elected Chazan and Baal Korah to the above Synagogue, and will officiate on SABBATH next, פ׳ עקב.

APPLICATIONS are invited for the post of ASSISTANT CHAZAN for the ensuing Holidays. Apply, by letter, on, or before, August 13th, next.

By order,
JOHN CORPER, Sec.

חברה בני דינאבירג

122, COMMERCIAL STREET, E.

THE PRESIDENT and COMMITTEE THANK the Rev. S. M. HINDIN, Minister of the Fountains Road Synagogue, Liverpool, for the excellent manner in which he conducted the Inaugural Service on Sabbath evening last.

The Rev. S. M. HINDIN, of Liverpool, will DELIVER a SERMON in the above Synagogue on FRIDAY evening, August 4.

By order,
WOOLF RATZ, Sec.

SPITAL SQUARE SYNAGOGUE.

SPITAL SQUARE, BISHOPSGATE.

THE Rev. SUSMAN COHEN, the newly-elected Dayan, will preach a SERMON in this Synagogue on SABBATH next, פ׳ עקב.

By order,
A. PRINS, Secretary.

TO ALL WHOM it may CONCERN.—Whereas an INJUNCTION was granted on the 21st day of June, 1893, in the High Court of Justice (Chancery Division) by Mr. Justice Romer, in the action of THE SINGER MANUFACTURING COMPANY v. SPENCE in the following terms, "To restrain the defendant, his agents, servants, and workpeople from further advertising or issuing to the public posters, the cards, the catalogue, the advertisements, and the green card, and generally using the name 'Singer' in connection with sewing machines not of the plaintiffs' manufacture, in any way calculated to induce the belief that such machines are the manufacture of the plaintiffs." Notice is hereby Given that ALL PERSONS henceforth WRONGFULLY using the NAME "SINGER" in any way contrary to the said judgment will be HELD LIABLE for so doing, together with those who have previously so offended.

(Signed)
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References kindly permitted to the Chief Rabbi, the Rev. Dr. H. Adler; Saul Solomon, Esq., Solicitor, 78, Linden Gardens, Bayswater, W.; Maitland Lumley, Esq., 91, Oxford Gardens, Notting-hill, W.; H. A. Franklin, Esq., 14, St. Quintin's-avenue, North Kensington, W.; Messrs. Seligman Bros., 8, Angel Court E.C.

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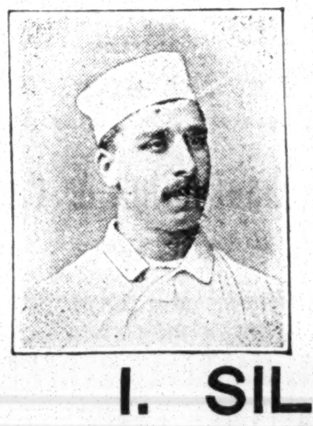

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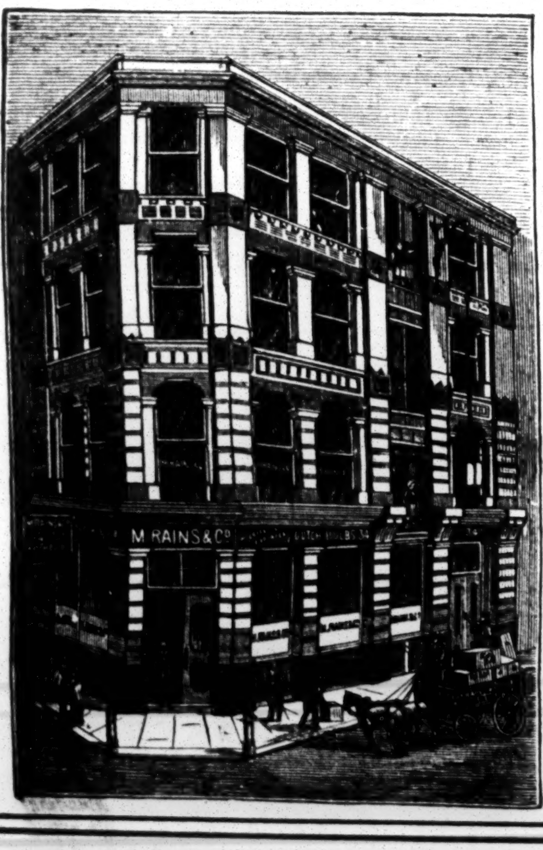

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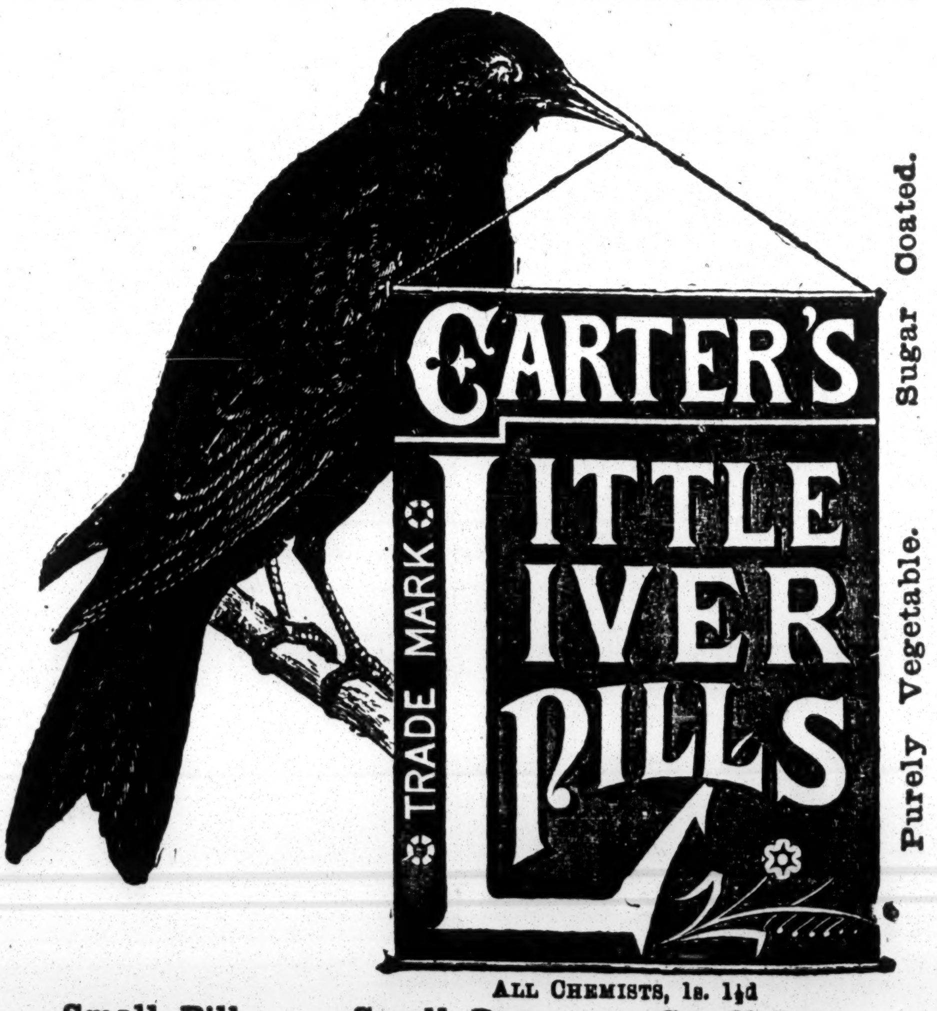

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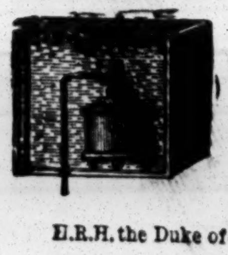

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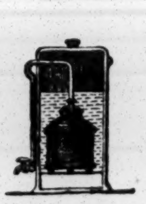

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Calendar for the Week.

Day of Week	Hebrew Date		Civil Date.		PORTION.	HAPHTORAH
Fri.	Ab	22	Aug.	4	עקב Deut. vii. 12 to xi 25.	Isaiah xlix. 14-li. 3
Sat.		23		5		
Sun.		24		6		
Mon.		25		7		
Tues.		26		8		
Wed.		27		9		
Thurs.		28		10		

This day (Friday) Sabbath commences at 7.
Sabbath terminates to-morrow at 8·30.

MEMORABILIA OF MEETINGS FOR THE WEEK.

:o:

Sunday, August 6.
Jews' Hospital and Orphan Asylum, Meeting of House Committee, at the Institution, 2.

Monday, August 7.
Jewish Board of Guardians, Russo-Jewish Conjoint Committee (Rota) 4·15; Industrial Committee (Rota) 4·30.

Tuesday, August 8.
Jewish Board of Guardians, Relief Committee, 4.

Wednesday, August 9.
Jewish Board of Guardians, Loan Committee, 4 30.
Home and Hospital for Jewish Incurables, Meeting of Finance Committee, at the Institution, 7 30.

Thursday, August 10.
Jewish Board of Guardians, Relief Committee, 4.
Home and Hospital for Jewish Incurables, Meeting of House Committee, at 2, Princess Road, Finsbury Park, 7·30.

NOTES OF THE WEEK.

The inscription on the foundation stone of the old Hambro Synagogue which we publish in another column, is of even more importance than a casual reader might suppose. Mr. Lucien Wolf, after much piecing together of evidence, concluded that the Hambro Synagogue was erected in 1725. This was eleven years earlier than the date usually assigned (1736), as for instance in the sermon delivered by the Chief Rabbi at the closing service of the Hambro Synagogue in November last. Mr. Wolf's theory is thus fully confirmed by the unquestionable authority of the stone. We also see from the inscription that the foundation was laid not by Marcus Moses, but by Zeeb Wolf (=Benjamin) the son of Isaac Bimas of Bomsall (Jungbunzlau), in Bohemia. This also accounts for the fact, mentioned by Mr. Lucien Wolf, that the Hambro Synagogue was known as "Wolf Prager's Schule," this Zeeb Wolf probably coming to London from Prague, whence his surname. It may confidently be expected that this substantial piece of Anglo-Jewish history will be preserved. It would find an appropriate resting place in the new Hambro Synagogue—wherever it may be rebuilt—to carry on the tradition of one of the most interesting places of worship in London. Mr. Delissa Joseph has earned the gratitude of Anglo-Jewish historians by placing at their disposal this valuable fragment of our past records.

◆

Anti-Semitism in Germany has entered on a new phase. One result of the German elections—and not the least significant—is the virtual disappearance of the famous ex-Court Chaplain Stoecker from public life. Only a few years ago he was one of the most prominent personalities in Germany. Keeper of the Royal conscience, member of the Reichstag and Landtag, leader of a party and founder of a politico-religious movement, he was compared by his friends with Martin Luther, and was acknowledged even by his enemies to be one of the foremost orators of the Fatherland. His fall has been more complete than that of Wolsey, for not only does the Court frown upon him but his former colleagues have renounced him: no German constituency will receive him, and he is actually banned by the very anti-Semitic party which he created. The great preacher is himself now a living and instructive homily on such texts as "Whoso diggeth a pit shall fall therein," or "They have sown the wind and shall reap the whirlwind." The extreme section of the anti-Semites under Ahlwardt and Boeckel have broken away from him, and just now they are engaged in employing towards each other the choice vituperation they have hitherto reserved for the Jews. It is almost amusing to read speeches, in which Stoecker and Ahlwardt accuse each other of being Jewish in their respective turpitude. Ahlwardt has indeed soberly argued that Stoecker is a Judeophil, and he has pointed to his wealth as a proof of his secret relations with Jews. In spite of the absurdity of their accusations, the Ahlwardists have triumphed, and Stoecker is no longer a factor in German politics.

◆

At first sight this circumstance might appear to be a matter for congratulation for the Jews. Unhappily, it is nothing of the kind. The removal of Stoecker and the virtual renunciation of anti-Semitism by the German Conservatives are due, not to a falling off in the anti-Jewish agitation, but to an extension of the movement in an extreme direction whither the ex-Court preacher has found it incompatible with his dignity and his reason to follow it. Conservative and theological anti-Semitism is now a thing of the past in Germany, but its place has been taken by an infinitely more dangerous movement—demogogic anti-Semitism. While Stoecker dealt with the more abstract aspects of Judeophobia, and endeavoured to use the anti-Jewish feeling for the electioneering purposes of the Conservatives, Ahlwardt and Boeckel are playing down to the ignorant mob who hate a Junker as much as a Jew. They are appealing to the sordid jealousies of the poor, and to the crass superstitions of the ignorant. The Blood Accusation, which Stoecker discountenanced, is one of their trump cards, and they care less for the religious side of the Jewish question than its racial aspects. And the worst of it is that in this departure Ahlwardt has carried the bulk of the anti-Semites with him, and that the support of his followers in the Reichstag is of no little moment to the Government. Of course it is preposterous to believe that so vulgar an agitation can possibly last. It must eventually kill itself by its own excesses which are bound to revolt public opinion. But meanwhile these excesses will be accomplished, and no little suffering will be inflicted on our coreligionists.

◆

The protectorate proclaimed by Great Britain over the Solomon Islands in the Western Pacific brings once more to the fore that interesting Archipelago. Alverde de Mendana, the Spanish navigator, who discovered the islands in 1567, gave them their present name in the belief—whether real or feigned is a question—that they were the veritable Ophir whence Solomon obtained his gold for the Temple at Jerusalem. Apologists for Mendana declare on the testimony of one of the navigator's sailors, Lopes Vaz, that this theory of his was a "pious fraud" intended to direct public attention to his discovery. There is, however, no serious evidence in favour of this view. All the most intelligent navigators of the fifteenth, sixteenth and seventeenth centuries had a weakness in the direction of Biblical identifications and the search for Ophir was a serious element in almost all their enterprises. To the students of Jewish history, however, this legend is very suggestive. When Mendana had found and named the Solomon Islands he took the news in the first place to Peru, and there for centuries the legend of the Pacific Ophir lingered among the seafaring population. Among its various versions was one which described an island abounding in wealth and inhabited by Jews. Is it not probable that this story was the genesis of the extraordinary tale of the Ten Tribes which Aaron de Montezinos brought back from Peru in the seventeenth century and communicated to Menasseh ben Israel? Dr. Neubauer has commented on the fact that Montezinos, in his localisation of the lost tribes, departed from the beaten track of Jewish tradition which had previously confined itself to Eastern Africa and Western Asia, and he has asked for an explanation. It is not at all unlikely that the explanation is to be found in some variant of the Mendana story. At any rate, the fact that Peruvians of the seventeenth century had their own ideas with regard to a legendary kingdom of Jews situated somewhere in their latitude, is not to be neglected in any study of the Montezinos narrative.

◆

The Russo-Jewish Committee have acted with admirable forethought and promptitude in the case of the Protestant family named Kaiser, who had been driven out of Russia through religious persecution. Mr. Isidore Spielman is to be congratulated on the readiness with which he apprehended this case and brought it before his colleagues. The letter of Sir Julian Goldsmid which appeared in the *Times* of Monday last states that the Russo-Jewish Committee have been enabled to arrange for the departure of this family to Winnipeg, where they will be enabled to start afresh as agriculturists. £24 had been collected from Christian sympathisers in response to the appeal made on behalf of the Russo-Jewish Committee by Sir Julian Goldsmid some weeks ago, and the members of the Committee itself raised among themselves and a few friends the sum of £21. Such an interchange of good offices between the Russo-Jewish Committee and their Christian fellow countrymen goes far to show that the terrors of religious persecution in Russia are of a kind which among civilised people bursts the network of sectarianism, and unites Christians with Jews in one expression of horror and indignation. We are gratified to hear that the Earl of Meath, who took such a prominent part in the Guildhall demonstration of 1890, is one of those who have come to the assistance of the Kaiser family. His Grace the Archbishop of Canterbury has expressed his lively sense of the very thoughtful and excellent service which the Russo-Jewish Committee has rendered in the case. It will be remembered that this family were discovered by Mr. Isidore Spielman at the Poor Jews' Temporary Shelter in Leman Street. The Rev. S. A. Barnett, Vicar of St. Jude's, Whitechapel, consented to act as trustee for the Fund at the invitation of the Russo-Jewish Committee.

◆

It is to be hoped that "The Home for Jewish Incurables" will gain by the prominence given to it in Mr. Zangwill's painful story in the *Pall Mall Gazette* of Monday and Tuesday last. The Home has gone through the usual stages of being frowned upon, of lukewarm support, and, let us hope, of awakening interest under the presidency of Mr. H. H. Raphael. It is not by any means adequately supported yet, but as Mr. Zangwill incidentally remarks, the burden of meeting the cost falls not on the shoulders of the rich few, but of the many. This is not as it should be. As is usually the case with the smaller charities, the mode of collecting subscriptions is imperfect, but this is no doubt due to the costliness of collection. That the institution is well deserving of support is not open to question. There has been more enthusiasm shown in the administration of this institution than in the case of some others. The patients have not been left entirely to their own resources, but have been cheered by entertainments supplied by eager ministrants to their amusement. It may be well to add that the incident on which Mr. Zangwill's story is based is a purely imaginary one; the "Home" being merely used as the framework for his tragic picture. The Institution, by the way, is not mentioned by name, but there is no difficulty in identifying it. The story forms one of Mr. Zangwill's forthcoming "Ghetto Tragedies."

◆

The most advanced champions of religious toleration will withhold thei sympathy from Mr. Samuel Fox, Quaker, who has this week brought down Westminster Abbey to the level of the adjoining House of Commons, by causing it to be the scene of a physical tussle. That gentleman—perhaps stimulated into mistaken zeal by the accident of his name—refused to remove the hat which is the badge of all his tribe, and so was removed himself. He would have done better to follow the example of another peace-loving race, our own, and to refrain from attending a service the customs of which he was unwilling to obey. When Jews enter a church they invariably remove their hats: if they are too zealous to do so, they are likewise too zealous to enter the church. When Spurgeon wittily shamed two members of his audience who kept their hats on by a reference to "those Jews," he was really unfair to our coreligionists' breeding. In America, of course, the remark would have been even less true; there the hat is no longer the uniform of the praying Hebrew. There are the hatless temples as well as the hatted, and there are those where you may wear your hat or doff it at will. Apparently this would lead to a sort of local option in the synagogues, birds of the same feather flocking together, while the casual visitor would find himself as embarrassed as Mr. Toots, who when he went to a party, was unable to decide from the vagaries of the guests, whether he ought to fasten or unfasten the last button of his waistcoat.

◆

If any Jewish visitors attended the services held last Sunday at the Metropolitan Tabernacle in Newington Butts, they must have found in the scene which the greatest of European churches presented, food for serious reflection. The huge building, with its double galleries, was literally crammed from floor to ceiling. Not only was every seat utilised, but hundreds had to put up with standing room. At the morning service, there was about 6,000 persons, at the evening service, decidedly more. True, it was a special occasion, it being the commencement of the year's probationary ministry to which the son of the late pastor has been called, but even on ordinary Sundays, the congregation at this "Mecca of Nonconformity" seldom falls below 5,000 persons; while the present, being a time of year when so many people are absent from town, may fairly be reckoned as a set-off against the special attractions of last Sunday. The reflections thus suggested will naturally point to the contrast which is presented by Jewish places of worship. The nearest, and the only, approach which obtains among us to the Tabernacle audiences is at the Great Synagogue, where, on occasions, it is difficult to gain admission. As for the rest of our places of worship, it is only exceptionally that they are filled. Even at the Thursday evening services in the Tabernacle, the congregation is more numerous than in most synagogues on an ordinary Sabbath. The Tabernacle congregations are something altogether unique. But there are hundreds of churches and chapels which fill every Sunday to overflowing. A badly attended church, except in some neighbourhood which has lost its inhabitants, is the exception rather than the rule.

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Many reasons will probably be advanced to account for the contrast. Some will plead in excuse the incidence of the Jewish Sabbath on a day of the week on which general business is transacted; the inability of Jews to ride on the Sabbath day, or the smallness of our numbers in comparison with the general body of Christians. Others may be inclined to urge that if we cannot show anything to compare with the audiences of the Tabernacle and other distinguished places of worship, neither do we possess the Jewish Spurgeons, Parkers or Farrars to attract such audiences. We feel convinced that all such reasons fail to account for the evil on which we are commenting. We do not doubt that if the bulk of the community were sincerely anxious to participate in public worship they would find occasions and means of doing so. Nor would the attractions be lacking. Assuming, for argument's sake, that the Jewish pulpit is wanting in brilliancy, though we are by no means convinced on the point, would it not be more reasonable to view this as an effect of our scanty congregations rather than a cause? The cause, we fear, lies with the community itself, and is altogether independent of external circumstanaes. Spite of our zeal for communal institutions, there is no ostrich-like hiding of the fact that, as a religious sect, we are deficient in spirituality. That love for the Sanctuary which burnt in Jewish breasts in times of yore, that passionate yearning for God's courts which inspired the Jewish Psalter and created the Jewish Prayer Book has become extinguished, or at least has burnt fearfully low, in this materialistic age. Until our whole communal life is elevated to a higher spiritual plane, it will be useless to look for any substantial improvement in our synagogue attendances.

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That we are suffering from a general absence of religious enthusiasm is shewn in a variety of ways. We might point to the readiness with which dissenting congregations will listen to three or four sermons a week, each forty minutes long, while Jewish congregations will rarely suffer more than twenty minutes a week of pulpit exhortation, and then manifest a preference for pulpit expositions; or to the numerous extra prayer-meetings, communion services and open-air services which are organised in connection with the churches and chapels, with more or less success. But we restrict our attention to one particular—congregational singing. To see a Metropolitan Tabernacle congregation rising as one man to join in the hymns—the singing being merely led by a lay preceptor, and neither musical instruments nor choirs being employed—and to listen to the mighty volume of sound pealing forth from 6,000 throats is an experience which cannot but make a very deep impression upon a visitor. One feels that this is indeed praise and thanksgiving such as the Psalmists of Israel would have loved to join in. We have often dwelt upon the necessity of cultivating congregational singing in Jewish worship. We shall often recur to this important topic. Our synagogue choirs should lead the service of song, not monopolise it. Rather than this should be allowed, it were better to abolish choirs altogether, and so throw our congregations on their own resources. But the question of congregational singing is bound up with that of synagogue attendance. In any but well-attended synagogues congregational singing cannot possibly flourish. If, however, there be a mere handful of worshippers, each person is afraid to hear his own voice, and it becomes a matter of impossibility to produce a large volume of sound, except with the aid of a choir. Only "among the multitude of people is the king adored." It is scarcely possible to exaggerate the importance of congregational singing to public service. There can be no vigorous life in our synagogues unless every man, woman and child joins with heart and soul in the psalms and hymns of praise of our common worship.

DEATH OF PAUL D'ABREST.

A brilliant journalist whose name has long been familiar to newspaper readers in many Continental cities, has passed away in the person of Frederick Kohn-Abrest, better known by his *nom de plume* of Paul d'Abrest. He died at Voslau, near Vienna, after a short illness, in his forty-third year. Paul d'Abrest was born in Prague, and was afterwards sent to Paris to complete his education. He distinguished himself as a pupil of the Lycée Bonaparte, and on leaving that institution, attached himself to the Paris press. He became a member of the staff of the *Petit Journal*, and afterwards contributed diligently to the *Verite*, the *Rappel*, the *Siécle*, and the *Indépendence Belge*. Although he had become a naturalised Frenchman, he returned to Vienna, where he married and settled. In that city he acted as correspondent of the Paris *Temps* and other influential French newspapers. He also contributed to several Viennese and Hungarian journals in German and Magyar. Kohn Abrest was one of the most enterprising of special correspondents. He was peculiarly well qualified for such work by his powers of physical endurance, his good temper, his linguistic attainments, his rapid and safe judgment, and the *verve* and brilliancy of his literary style. For twenty years he was almost always travelling on journalistic business. He represented the *Siècle* during the Russo-Turkish war, and at the instance of the French Government he undertook an elaborate enquiry into the economic condition of Bosnia. Many collections of his articles have been republished. His name is in this way attached to a series of charming volumes on Bulgaria, Algeria, Egypt and Tripoli. He also wrote a book on "Vienna under Francis Joseph," which is regarded as the best work in the French language on the recent political history of Austria-Hungary. Among other works of his should be mentioned a life of General Hoche and a History of Opera. Kohn-Abrest has left behind him a host of friends, who will long treasure the memory of his kindliness and wit. He married a daughter of Sulzer, the musical director of the Burg Theatre, who survives him, together with two sons and a daughter.

The funeral, which took place last Sunday in the Israelitish division of the Central Cemetery in Vienna, was attended by a large number of Austrian and foreign journalists. Rabbi Dr. Güdemann delivered an affecting oration over the grave, in which he referred to the brilliant work performed by Abrest during his short life. Other addresses were delivered on behalf of various Journalistic and Literary Societies.

Dr. Ludwig Bamberger.—Quietly on his estate at Interlaken in Switzerland, Dr. Ludwig Bamberger, the distinguished German Liberal politician, has lately celebrated his 70th birthday. In our comments recently on the political situation in Germany we referred to the great services which Bamberger had rendered both to his party and his country. It may here be mentioned that his parliamentary career, which he has now voluntarily terminated, extended over a quarter of a century. He first represented Mayence, and later Bingen-Alzey. Both groups of the disunited Liberal party joined together in sending Herr Bamberger a floral offering on his birthday. The Chambers of Commerce and Municipal Corporations of the German seaports sent him addresses, and two great workmen's societies presented him with a silver table, with an inscription recording all that "the Champion of Germany's unification and popular rights" had done for the people. Telegrams innumerable were received from political associations and friends of Bamberger.

THE JEWS IN MOROCCO.

[FROM OUR CORRESPONDENT.]

Mogador, July 9th, 1893.

As a natural result of Caid Wida's (of the City of Morocco) regular indulgence in opium eating, capriciousness plays an important element in that worthy's character. The following will justify this statement.

It is now many weeks since this official has practised his barbarities on the Jews of Morocco City. The Jews began to hope in consequence that he had repented of his previous cruelties, either voluntarily, or by rebuke, and they were feeling thankful accordingly. But suddenly, as if to dispel this allusion, he administers to a poor Jew the round number of 700 lashes, on the ground, it is stated, of an accusation wholly unjustifiable, and imprisons the President of the Morocco branch of the Alliance Israélite. Last time it was the brother of the President of the Anglo-Jewish Association branch who was flogged and imprisoned on a charge without foundation as has undoubtedly transpired. The details of the latter case deserve particular mention. Seeeing that a son of his was likely to be unjustly treated in a dispute provoked by an Arab over a paltry loaf of sugar, which the Arab insisted on buying at an unreasonable price, the President mildly remonstrated with the officials sent by the Governor, presumably to impartially investigate the matter. For venturing thus to offer his mild intervention, he was promptly, and in a most undignified fashion, ill befitting his age and position, marched off to prison. And yet, this reverend individual possesses one of the gentlest and most unassuming natures to be found in Morocco City, and his prepossessing ways have gained him the liking and respect of his many acquaintances among all creeds. Happily for him, it is this fact doubtless which has saved him from the more fearful degradation and torture of Caid Wida's favourite chastisement, for he, the President, is held in no small esteem by several of the Moorish merchants in Morocco City. The President's incarceration, however, was not of long duration. He was released within two hours of his imprisonment. He happens to be the commercial agent of an intimate friend of his, an Englishman resident in Morocco City, but now absent, and when this fact was impressed upon Caid Wida from significant quarters—a fact of which he was already cognizant—he was perforce compelled to liberate his prisoner, and, alas! also to regretfully relinquish the expectation of a squeeze, for Caid Wida does not thrash, he squeezes money out of the unfortunate in his clutches by way of consolation. This, by the way, is a natural characteristic of the officials of our native land.

I have no doubt that the British Consulate here will duly use its good offices in gently remonstrating with Caid Wida for thus laying hands, most unjustly, upon a British agent.

Refugees from persecuting Russia have reached as far as this little town in their peregrinations from that inhospitable country. We have in Mogador at the present moment a widow and her two children—two sweet and intelligent little girls, understanding more or less some half dozen languages, who arrived a few days back. They are reputed to be of a highly respectable family, having had their property and effects confiscated by the lawless Russians shortly after the death of their husband and father a year ago. Deeming it wise to leave their native home after this treatment, they have since travelled about in North Africa, and have now come from Oran, Algiers, whence they brought with them strong letters of recommendation from the Portuguese Consul of that place, besides others addressed to the Portuguese Vice-Consul of Mogador, Mr. David Cabessa. This gentleman, acting upon the credentials received, has kindly used his influence in collecting for them a sum of money which cannot but be welcome to the unfortunate wanderers. And such is the sympathetic nature of the two little girls that every one gladly contributed.

Our President, Mr. Reuben Elmaleh, has returned from his visit to England.

Mogador has had for some time past as visitor Mr. Joshua Corcos, the head of the Jewish community of Morocco, a man of marvellous power and influence in that city, who enjoys the favour of the Court.

The community here has suffered a loss by the death of Mr. Abraham de J. Bensaude, after an illness of twelve months.

THE PLAGUE IN RUSSIA.

Vienna, Tuesday Night.—In consequence of the outbreak of the plague in the district of the Don, in Russia, rioting has been renewed. The Cossacks sent to keep order are received by the natives with showers of stones, and are even fired at. The rioters declare that it is the Jews who have brought the pest into the country, and the latter are accordingly likely to be treated by the mob with great cruelty. A few days ago it was reported that a whole Jewish family had been knouted to death.—*Standard.*

Sandys Row Synagogue.—On Tuesday last Mr. Solomon Muller, Hon. Bal Korah, was presented with a Testimonial inscribed on vellum for his honorary services rendered for a period of thirty years. Mr. Charles Bernard, Shamass and Collector, was presented with a Testimonial and a purse of money for his services rendered as assistant reader during the vacancy in the office of Chazan.

Spital Square Synagogue.—In our report of the annual meeting of the Spital Square Synagogue, last week, the names of the scrutineers should have been Messrs. M. Berliner, L. Bermel, and H. Berliner, and the President, Mr. H. Fox.

Health and Religion. — On Sunday evening the Rev. Ch. Maccoby delivered at the Jewish Working Men's Club a lecture on Health and Religion. The lecture was given under the auspices of the Society "Nezach Yisrael," and the large hall was crowded. Mr. Hart, the President of the Society, congratulated the lecturer on his recovery from his recent illness, and the Rev. Mr. Maccoby, before commencing the lecture, offered up a Prayer on his recovery. He then dilated at length upon the subject of his discourse. Religion and Health were closely allied, especially in Judaism, which was veritably a Tree of Life to those who held fast to it. In this scientific age the prescriptions of the Pentateuch had been proved to be perfect as health-saving: a remarkable testimony had been borne to the value of those precepts by the recent Leprosy Commission.

The Home and Hospital for Jewish Incurables.—A demonstration and a collection conducted exclusively by non-Jews and on similar lines to that of last year was made on Sunday last in aid of the Home and Hospital for Jewish Incurables. The collection was made by "The Sons of the Phœnix" led by Brothers Bull, Magnus, Baldock, Butterfield, Willis and Broadwood and the groups illustrative of the working of Hospital were again this year a feature of the demonstration. There were over a hundred boxes with amounts from 7½d., to £1 16s. 6d., and it is believed that the aggregate sum collected will be larger than that of last year.

Central Synagogue.—On Sunday last Mr. Moss, of 148, Harley Street, W., Warden of the Central Synagogue, Great Portland Street, W., kindly gave the choir of the Synagogue a day's outing to Brighton, in commemoration of his silver wedding. At the dinner the health of Mr. and Mrs. Moss was given.

Old Castle Street Board School.—On Wednesday last, 500 of the children attending this school, 150 of them pupils of the evening classes, had their annual excursion to Southend.

The Admiration of the World.—Mrs. S. A. Allen's World's Hair Restorer is perfection for its wonderful life-giving properties to faded or falling hair, and quickly changing gray or white hair to its natural colour and beauty.—[ADVT.]

FOREIGN AND COLONIAL NEWS.

AUSTRIA.

The Emperor has conferred on Baron Albert Rothschild the Order of the Iron Crown, First Class, in recognition of his services in assisting to carry out the Austro-Hungarian Currency Reform.

GERMANY.

Additional severe orders have been issued by the Prussian Minister of the Interior to prevent Jewish refugees from Russia entering the interior. Hitherto the regulations have applied only to the ports, but it has been ascertained that many refugees had found their way into other parts of Prussia.

HOLLAND.

Some wealthy Jews in Amsterdam are credited with the idea of purchasing the island of Schiermonikoog, and establishing theron a colony of Jews expelled from Russia.

PALESTINE.

Rabbi Simon Menaseh Cheikin, Chief Rabbi of Hebron, has died at the age of 92 years. He held his office for fifty years.

TORONTO.

The Rev. A. Lazarus, B.A., minister of the Toronto congregation arrived with his wife in Toronto on the 12th of July, and delivered a sermon on the 15th in the Holy Blossom Synagogue, and made a very favourable impression. The synagogue was thronged with a fashionable audience. The *Toronto Evening News* contains his portrait, and a full account of his sermon, and says he is a young man of much ability, and a distinguished scholar, and has already made many friends.

University of London.—Miss Florence Lee, who has just taken her M.A degree, was the only candidate (either men or women) who passed this year in Mathematics and Natural Philosophy. *The Queen* says:—Miss Florence Lee, who has just taken her M.A. degree at University College, London, claims special notice as being the second woman in the kingdom who has attained that honour. She passed her examination in the higher mathematics. Miss Lee, who has had a remarkably successful career, and is now only twenty-six years of age, began her education at Queen's College, Harley-street, where she obtained a scholarship, matriculated at London University in 1883, coming out second in Honours, and was thereupon awarded the Gilchrist Exhibition, a scholarship from University College, and the Reid Scholarship from Bedford College. Miss Lee took her B.A. degree with honours in mathematics in 1886; she then relinquished her studies for some time to teach and coach in mathematics. Later on she resumed mathematical work, and in 1892 won the Mayer de Rothschild at University College, London.

Royal Academy of Music.—At the competition held on Thursday, 27th July, for the John Thomas Welsh Scholarship, Sidney Freedman, son of Mr. and Mrs. Henry Freedman, of Swansea, was elected the successful candidate. The young violinist who is a pupil of Mr. Streletskie, is not yet 12 years of age, and was the youngest of the nine competitors.—The distribution of prizes and exhibitions to the students of the Royal Academy of Music took place on Tuesday afternoon at St. James's Hall, and was a highly interesting function; as usual, several Jewish pupils carried off distinctions. Miss Clara Samuel was in the chair as one of the examiners for the Sainton Dolby Singing Prize which was carried off by Miss Edith Hands. Miss Adeline De Lara was one of the arbitrators in the prize for pianoforte playing, given by Messrs. Robert Cocks and Co. Miss Zyvyé Cohen was one of the successful students who obtained for pianoforte playing the bronze medal in 1890, the silver medal in 1891, in 1892 the Certificate of Merit, and in the present year satisfied the examiners with her continued progress, the same list of honours for the same subject belongs to Miss Margaret P. Moss. Miss Cohen received a bronze medal for harmony; Miss Alice A. Simons obtaining a medal for singing, and the Parepa-Rosa Scholarship: the Sainton Exhibition falling to Miss Florence E. Moss. Mr. A. Schloesser was chairman in the pianoforte playing, first division, and Professor Hartog was one of the three language arbitrators.

Judith College, Ramsgate.—Saturday last having been the anniversary of the death of the late Sir Moses Montefiore a lecture was delivered in the Memorial Hall of Judith College by Rev. Dr. M. Gaster on "The Origin and Development of the Kabbala," "a revival," as the lecturer said, "of the ancient custom of devoting to study some part of the day on which we celebrate the mournful event of the death of a great and pious man." Despite the bad weather there was a good attendance of residents in Ramsgate and of visitors, besides the students and professors of the College. The lecture was preceded by מכתם לדוד read by the Rev. G. S. Belasco and followed by a Talmud reading by the Rev. B. Shewzig.

London Chamber of Commerce.—Mr. George Jacob, son of Mr. Alex Jacob, of 9, Mowbray Road, Brondesbury, has gained a scholarship, value £30, in an open competitive examination, being distinguished in French and German, Mr. Jacob is a pupil of the City of London School, the Head Master of which Mr. Pollard, referred to his success at the recent distribution of prizes by the Lord Mayor.

Clifton College.—At the Distribution of Prizes which took place on Tuesday last, eight prizes were carried off by boys of the Rev. J. Polack's House. The following is a list of the winners:—L. Blume, Form Prize, German Composition Prize and Class Prize; A. Stiebel, Shakespeare Prize; R. W. Cohen, Class Prize; J. Halford, Form Prize; C. W. Cohen, Reading Prize.

The Subscription List of the "A.B.C. Concessions, Limited" (Aërated Bread Company's Concessions), will close to-morrow for Town and Country.

Bayswater Jewish School.—The children of the Bayswater Jewish Schools held their annual outing on Wednesday last. Accompanied by their teachers, they visited the Crystal Palace, making the excursion in brakes, tea and refreshments being provided for them on a liberal scale at the Palace. The expenses were defrayed by Mr. Arthur Halford, the Treasurer. On the following day the infants had their festivities at the school.

Settles Street School.—On Monday the Upper Standard Girls of the Settles Street Hebrew Classes, accompanied by their teacher and the Misses K. and G. Blanckensee, spent a most enjoyable afternoon at the Zoological Gardens. After doing the sights the pupils sat down to a liberal and substantial tea. The treat was given, and all expenses generously defrayed by Mr. J. Blanckensee, Chairman of the Managers.

Jews' Infant School, Commercial Street.—At the recent Examination of the Science and Art Department, South Kensington, the following teachers obtained certificates: Miss Rachel Woolf, First Advanced Animal Physiology; Miss Jeannette Rosenthal, Advanced Animal Physiology; Miss Rachel Woolf and Miss Amelia Boas, Advanced Physiography.

Miss Clarica Davidson, aged 12 years (pupil of Miss Gertrude Azulay), passed the recent local examination at Trinity College, in Pianoforte Junior Division.

Harold H. Harris, son of Mr. A. S. Harris, has passed the Preliminary Examination of the Incorporated Law Society.

Throat Affections and Hoarseness.—All suffering from irritation of the throat and hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches." These famous "lozenges" are now sold by most respectable chemists in this country at 1s. 1½d. per box. People troubled with a "hacking cough," a "slight cold" or bronchial affections, cannot try them too soon, as similar troubles, if allowed to progress, result in serious Pulmonary and Asthmatic affections. See that the words "Brown's Bronchial Troches" are on the Government stamp around each box. Of all chemists.—[ADVT.]

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The Jewish Chronicle.

LONDON: FRIDAY, AUGUST 4, 1893.—5653.

ORGANISATION OF RELIGION CLASSES.

We have had occasion in recent issues to refer in many ways to that important factor of modern communal interest, the Religion Classes of the various synagogues. The number of prize distributions, which generally accumulate towards the end of the season, bring into prominence the general question of organisation. Upon the matter of separate or combined annual functions for the distribution of prizes and for speech-making in connection with such classes, we do not propose to enter at any length. On that point it may be well to observe that taking into consideration the two views, the loss of separate and local interest which would follow the absorption of many public gatherings into one large assembly might tend to deprive the movement of much of that independent and widely diffused personal sympathy and enthusiasm which at present are evoked not in one locality but in every part where a metropolitan synagogue is situated. The convenience of those public speakers who attend more than one such celebration cannot be of the same consequence as the fact that the vitality of Synagogue Classes as an institution rests with the separate and distinct efforts of each congregation.

We have spoken of these religion classes as an institution. They do indeed constitute a movement of very recent growth the importance of which for various reasons must become increased with the growth of time, the spread of secular education, and the wide dispersion of our coreligionists in different districts of London. These classes have sprung up one by one, and not in pursuance of any combined action on the part of the Jewish community as a whole. We can recollect the time when there was no such thing as a regular religion class or "Sunday School" in connection with any of the synagogues. When it is remembered that the training of the children of the community in the principles of the Jewish faith, history, and the elements of the sacred language is an object which must be as general and as definite as it is in the case of all education, the thought at once suggests itself that that instruction, to be of the greatest good to the greatest number calls for a unity of method and for well defined standards. Suitable class books, befitting the various ages of the children who seek instruction are indispensable. The practical reason why there is a lack of such books, will be found in the well-worn truism that there has hitherto been no demand to call for the supply. This, again, is accounted for by the absence of concerted action. We imply no blame to anybody in the matter because it is just one of those accidents that belong to the imperfect organisation of anything which has only begun to be established.

On the question of production, there is no dearth in the community of able and willing compilers of the text books that are suitable to the present younger generation. There probably never was such a time in the life of the Anglo-Jewish community when we were so rich in scholars and in practical workers who are capable of recognising the exigencies of the times in which they live. For one or two such men and women in past generations we have certainly tens and twenties at the present moment. Moreover, the experience already gained by those who have been engaged in imparting religious instruction during the last ten years is one of the best possible guarantees of the fitness to prepare and to compile class books of which they have felt the need. If there were a Central Committee called into being, representing a number of congregations having Religion Classes, there could be an agreement arrived at as to common requirements. When these requirements are once ascertained and put into definite shape, the demand and the supply would inevitably follow in regard to class books and other details.

Another matter of much consequence in this connection is the question of a properly constituted staff of examiners. As things are at present, that matter is so imperfectly taken into account that it may almost be said to be in a haphazard state. The Committee of a particular synagogue requiring a competent examiner to test the standards of merit which the several pupils have attained, go in search of a learned Professor or Minister, and ask him, as a special favour, to examine their classes. There has been no lack of willingness on the part of capable examiners to comply with this necessary request. The work, however, is generally arduous, invariably responsible, and always without remuneration. This is scarcely a satisfactory state of things, either for the examiner, or for the Committee which avails itself of his gratuitous service. It is service of a kind which ought not to be honorary or in any way uncertain. And those who are called upon to engage in the work of examination are necessarily professional men who can ill afford to spend the time required away from their general work. Now it is surely reasonable to propose that such duties should form an element of the general work of what we may describe as the higher teaching staff of the community. There is no reason why the examiner of such classses as these should be without his fee. A permanent staff of examiners might be appointed by a central committee. They would meet together and set similar papers or questions for examination. This would lead to the establishment of general certificates of merit awarded by a central body. Such a plan would unquestionably stimulate the efforts both of pupils and teachers in the individual congregations. By this means the community would be doing its best to secure a more stable and trustworthy standard of knowledge of the principles of the Jewish Religion. The sphere of such organisation would of course be greatly enlarged if it were connected with the Association for the Diffusion of Religious Knowledge, and by taking a share in the furtherance of those religion classes which have been instituted for the benefit of Jewish children attending the Board Schools. However varied are the standards in secular education among the public elementary schools and the High schools, there can be no question that in religious instruction the plan, the method, and the standard, should be regulated on nearly the same basis for all the children of Jewish parents. In this direction there open up before the community possibilities of a kind which cannot fail to commend themselves to anyone who really has Judaism at heart. Such organisation and strengthening of our methods of handing on the religious teaching of the synagogue touches the root of all things concerning our community as a religious denomination. The necessity for such increased energies on behalf of religious instruction is equally palpable at both ends of the social ladder. The spread of Free Secular Education with its inevitable antagonism to the denominational system on the one hand, and the opening of public schools to the children of the affluent classes on the other, both point in the same direction. They emphasise the obligation of the synagogue as such to take in hand the religious teaching of our children. This is said with due allowance to what may be expected from parents themselves in the upbringing of their own families. There falls, however, upon the synagogue a paramount obligation which we rejoice to observe is being widely recognised.

DISCOVERY OF THE FOUNDATION STONE OF THE OLD HAMBRO SYNAGOGUE.

In excavating for the new Commercial Buildings to be erected on the site of the old Hambro Synagogue, Mr. Delissa Joseph, F.R.I.B.A., the architect of the new structure, discovered the foundation stone of the original place of worship. He at once made a careful rubbing of the stone, and very kindly placed the result of his labours at our disposal. After a close examination of the rubbing we have deciphered it, and the following is the text of the inscription:—

ה אלהינו

כל ההמון הזה אשר

ה כינונו לבנות לך בית לשם

קדשך מידך היא ולך הכל

ברשיון אדונינו המלך

האדיר החסיד והעניו יערגיז

יר״ה ג׳ סיון שנאמר בושני

פעמים כי טוב בשנת ואהי

להם למקדש מעט

לפ״ק הקטן זאב וואלף בן

כמהור״ר יצחק בימס זצ״ל

מבומסלא

התפה

This Hebrew, like that of the inscriptions found on most memorial stones, is far from classical. Perhaps the circumstance that the Hambro Synagogue was built in defiance of the then Chief Rabbi, R. Uri Phoebus, may account for the style of this inscription being particularly wanting in grace and even in grammar. But the meaning seems clear enough, and probably the following lines represent its purport with accuracy:—

O LORD OUR GOD.

All this multitude who
Have made ready to build to Thee a House to the name of
Thy holiness, from Thy hand it is, and everything is Thine.
By permission of our lord, the king,
The mighty, the pious, the-meek George.
May God bless him; the 3rd of Sivan, Tuesday
In the year "And I will be
Unto them for a small sanctuary."
Zeeb Wolf, the son of
R. Isaac Bimas (the memory of the righteous be blessed!)
Of Bomsla.

5485.

The date of the foundation of the Hambro Synagogue is thus settled beyond question. It was in 5485—1725, on the 3rd of Sivan, just before the Feast of Weeks. This date is confirmed by that given in the body of the inscription. A common method of giving dates in Hebrew is to select a Biblical verse more or less appropriate to the occasion and to "star" the letters whose numerical values added together amount to the year required. The dates on the title-pages of most Hebrew books are even to-day marked in a similar way. The text selected on the Hambro Synagogue stone is a peculiarly apt one. It will be noted that the letters א, מ, ק, ד, ש, מ, are "starred." As the thousands are mostly omitted in computations like this, we again arrive at the year 5485 (1 | 40 | 100 | 4 | 300 | 40.)

The stone measures 3ft. 8 inches by 2ft.; the thickness is about 14 inches. It is of Portland stone, and was found at the bottom of the footings of the N.E. side wall. It lay on its back, with the inscription upwards, and the superstructure was upon the inscribed face of the stone, which thus literally formed part of the foundation. This is somewhat curious, as the inscribed face of the stone is most usually left exposed in the external face of the wall instead of being buried out of sight, as in this case. There is no receptacle in the stone itself fo the usual deposit of coins and other mementos. Nor has any such deposit been unearthed during the excavation of the site.

We understand that the Stone has been temporarily lodged at the Great Synagogue, and it is intended to place it in the New Hambro' Synagogue to be erected in the East-end of London.

BOOKS AND BOOKMEN.

Among recent visitors to England have been Dr. Bondi, of Mainz, and Dr Kaminka. Both have had work to do at Oxford. Dr. Kaminka will, I should imagine, succeed Dr. David Cassel at the Berlin Hochschule. This seminary, of which I have previously written at length, differs in an important point from all other institutions of the kind. The students though mainly Jews, are not exclusively so. This somewhat cramps the teachers, I fear. It cannot be easy to give full play to your feelings when you are addressing an audience whose sympathies are divided. Dr. Kaminka, who has edited the Gaonic selections in Wünsche and Winter's "Jüdische Litteratur," is himself a pupil of the Hochschule.

One of the Seminarists at Breslau, L. Dobschütz, has just printed his Doctorate Dissertation on a very important subject: "Die einfache Bibelexegese der Tennarten." This was originally a prize essay on a subject set by Dr. Lewy. This dissertation is a very thorough piece of work. I will give the divisions of Dr. Dobschütz's dissertation, which does credit both to him and to his seminary. Chapter I: Die Perioden der Exegese in talmudischen Schriftthum. Chapter II: Standpunkt der einfachen Exegese bei den Tannaim:—*(a)* Spuren einfacher Kommentare, *(b)* Grammatisches, *(c)* Lexikalisch-hermeneutisches *(d)* Behandlung des Textes, Massora, Kritik, *(e)* Allgemeine Betrachtung der biblischen Darstellung. Evidently Dr. Lewy knows how to set suggestive subjects for examination. It takes two to make a scholar: a good pupil and a good teacher.

I entirely agree with Mr. Frank Haes that modern Jews still largely retain the old Semitic dislike of animals as pets. What I meant to point out was that the trait is becoming weak. A large number of Jews in England keep dogs; most Jewish households harbour domestic cats, and Jews are beginning to show a marked partiality for canaries and similar caged pets. Also there are several Jewish "sportsmen." All this is a marked change; I only differ from Mr. Haes in thinking it a change for the worst. All petting of animals, nay even attempts to win their love, seem to me inseparable from cruelty of some kind. Dr. Kayserling's discovery of Jewish lion-tamers in Spain shows us that the change in habits to which I have alluded is not quite so modern as I used to think. I have other evidence to the same effect.

An eleventh edition of Professor A. B. Davidson's "Introductory Hebrew Grammar" (T. and T. Clarke, Edinburgh), has just appeared. This excellent book is the best Hebrew Grammar in English, though Strack is also very good. Davidson is perhaps more useful for teachers than for pupils, but it ought to suit all who have acquired some knowledge of Hebrew. The exercises are not as good as the text, but in the later parts of the book these improve considerably. It certainly deserves its remarkable popularity.

Two other sermons of the Chief Rabbi have recently appeared in pamphlet form. The one is entitled "Is it well with thee," the other is the sermon preached in memory of the late David Benjamin. The latter is an especially good specimen of the Chief Rabbi's style.

I am late in noting the contents of the July *Monatschrift*, but this punctual monthly appeared with its usual regularity at the beginning of the month.

Dr. K. Kohler: "Ueber die Ursprünge und Grundformen der synagogalen Liturgie. Eine Studie."
Dr. J. Theodor: "Der Midrasch Bereschit rabba." (Continued).
A. Epstein: "Studien zum Jezira-Buche and seinen Erklären."
D. Simonson: "Unechte Verse in שיר הכבוד."
Dr. Max Freudenthal: "Die ersten Emancipations bestrebungen der Juden in Breslau." (Continued).
I. Löw: Miscellen.
Besprechungen und Anzeigen.

Dr. Kohler's article is especially interesting. He seeks to restore the Essenes to what he conceives to be their rightful place in Jewish history. He finds the origin of a large part of the synagogue liturgy in the circle of the Essenes. Dr. Kohler has many good points to urge, but he is in some danger of riding his "pre-Rabbinic" hobby-horse into the realms of the absurd.

"Die Jüdische Litteratur seit Abschluss des Kanons" is making rapid progress towards completion. Parts 12 and 13 have just reached me. Part 12 contains Volume III., Part 13 takes us back to Volume I. Thus the three volumes and the work will be completed simultaneously. Dr. Sulzbach gives further selections of German translations of the Jewish poets; Jehuda Halevi hardly receives the space due to his merits. I am quite weary of seeing the poet's feeble riddles repeated for the hundredth time. The page thus wasted might have been used to far better effect. On the other hand Dr. Sulzbach deserves thanks for the long extract from Joseph Sabara's "Book of Delights" (ספר שעשועים), a poem which deserves more notice than it has yet recieved. The Bodleian contains a unique specimen of the original edition. I have had this copied (for it is as valuable as a manuscript), and hope one of these days to edit it in conjunction with Mr. Schechter.

Mr. Schechter, by the way, returns to England on August 4th. Everyone is waiting with interest the publication of his promised report on the results obtained by his visit to Italian libraries.

To return to "Die Jüdische Litteratur." In Part 13 we have a further instalment of the editor's extracts from the Midrashim. These extracts are chosen with fine taste, and the translations are almost perfect. If they stood by themselves they would make this work worth buying. The publisher is Sigmund Mayer, Trier.

Among other of Sigmund Mayer's recent publications, the following may be specially commended. (1). "Drei Neu-Jahrs-Predigten," by Dr. N. Porges Rabbiner and Prediger at Leipzig. They were delivered last year and only cost 50 pf. (2.) "Wie heben wir den religösen Sinn unserer Mädchen und Fraen." This is an answer to Wilhelm von Guttmann by Professor Dr. Kaufman. Price 60 pf. (3). "Zwei Reden über den Talmud," delivered by Dr. J. Eschelbacher in the synagogue at Bruchsal. Price 75 pf. There are two publications by Dr. Lewin, "Juden in Freiburg" and "Das Judenthum und die Nichtjuden," prices m. 2.25 and 2.50 respectively. (4). "Irrgänge der Seele," stories by Dr. W. Herzberg. Price 3 m.

Rabb. Moses Bloch prints one of his learned and useful essays in the new report of the Buda Pesth Seminary. "Der Vertrag, nach Mosaisch-Talmudischem Rechte." No student of Talmudical Law should fail to get a copy. But I will give a fuller account both of this essay and the prosperous condition of the Seminary later on.

Mr. I. Zangwill has in the press a volume of stories entitled "Ghetto Tragedies." The volume, which will be published to-day, contains four stories, "Satan Mekatrig," "Diary of a Meshumad," "Incurable," "The Sabbath-Breaker." The volume is beautifully printed and bound, and the price, one shilling nett, is remarkably moderate. Mr. Solomon J. Solomon has designed a powerful illustration for the cover to this collection of powerful stories. The publishers, McClure and Co., deserve much credit for thus boldly making a stand against the absurd practice of selling shilling books for ninepence. "Ghetto Tragedies" is gracefully dedicated to Mrs. N. S. Joseph.

Mr. Zangwill's "Children of the Ghetto" has met with extraordinary success in its one volume form. It is admitted to be at the present moment the best-selling book in London. The demand for it is unprecedented.

The "Pall Mall Magazine" for August is a magnificent number. The contributors to the Magazine include all the foremost writers of the day, and the contributions contain some of their best work. The number is lavishly illustrated, and contains no fewer than twelve beautiful full-page illustrations. The interesting discussion about Society is continued. The contents are judiciously varied, and the "Vexed Questions" discussions form a unique feature in monthly journalism. Mr. Zangwill contributes monthly a *causerie* entitled "Without Prejudice," illustrated by clever thumb-nail sketches. One of these in the August number, illustrative of Mr. Zangwill's remarks on the Anglo-Jewish Historical Society, representing the Real and the Ideal Jew, is particularly good.

Mr. Hall Caine will contribute to an early number of the "Pall Mall Magazine" an article on "The Russian Jewry." This should be an extremely picturesque article.

I. A.

KUENEN'S WORK ON THE OLD TESTAMENT.

The second entirely revised edition of Kuenen's "Historico-critical inquiry into the origin and composition of the Books of the Old Testament" was, as most students are aware, unfortunately left in an incomplete state by the great theologian's death, two volumes only of the three having been published. After the lapse of some time the work was taken in hand at the request of Kuenen's family by J. C. Matthes, and the first part of the third volume is now published by Engels en Zoon, of Leyden. There is an opening chapter on a general view of the poetical books of the Old Testament and the form of Jewish poetry; then follow three chapters on Proverbs, Job and Ecclesiastes respectively. These contain practically all that Kuenen left behind in manuscript, and form the first half of the third volume. For the second half only a few paragraphs had been completed at his death, and it will therefore be written almost entirely by Matthes, who has carefully edited and annotated the part already before us.

HAMBRO SYNAGOGUE.

A special meeting of the seatholders of the Hambro Synagogue was held on Thursday week in the Hall of the Great Synagogue, St. James Place, Aldgate, "to consider a requisition received by the Wardens with reference to the position of the Synagogue, and the advisibility of removing it from its present temporary location before the approaching holidays."

Mr. E. Salomons, Wardens, presided, and there was a fairly large attendance.

Mr. J. Jacobs, one of the signatories to the requisition, said that some of the members of the Hambro Synagogue had expressed their intention to leave the Synagogue if suitable temporary premises were not obtained before the ensuing holidays. A requisition had therefore been sent to the Wardens in the hope that some course might be adopted to expedite the rebuilding of the synagogue.

The Chairman said that the whole of the East End had been thoroughly searched for a suitable site for the new Synagogue, but without avail. Various suggestions had been received and they had had the closest attention from the Board of Management.

Mr. J. Jacobs suggested that a special Sub-Committee should be elected, which should meet every week, consider every proposal from the members, and recommend to the Board of Management any site that seemed suitable.

Mr. J. A. J. de Villiers asked what a Board of Management was for. Mr. Jacobs had suggested a Sub-Committee to be formed with duties that ought to be carried out by the Board of Management. He complained that a meeting of the seatholders had been called for no reason. Not even a motion was before the meeting, and the members had only been summoned to talk over the position of the synagogue.

Mr. Hyam Myers expressed his intention not to attend service during the approaching holidays in the present temporary place of worship, and unless a suitable place were found in the meantime he had decided to go to the Great or East London Synagogue.

Mr. Harris suggested that they should have a temporary building, and it was after some discussion decided, on the motion of Mr. A. Salomons, seconded by Mr. J. A. J. De Villiers that the question of a temporary building should be referred to the Executive Committee.

Messrs. M. Rains and Co., of 34, Mansell Street, and Haarlem, are offering for sale a special consignment of Hyacinths and Tulips. At their extensive show rooms they have a varied stock of the famous Japanese lilium auratum, which they were the first to import into this country.

CORRESPONDENCE.

RUSSO-JEWISH REFUGEES.

Sir,—I was anxious for some time to find out how emigration from Russia was affected so far as Leith could furnish evidence by the most recent measures related in the newspapers of fresh persecution of the Jews. That I might see for myself, I went to-day to Leith, and on enquiry, I found that a few have commenced to appear.

A week ago there were 50 arrivals, last Sunday there were 10, yesterday about 100 arrived from Bremerhaven, and to-day 10 are expected from Hamburg.

I was told further that the appearance and circumstances of the present exiles are very different from those we used to encounter formerly. They are apparently in no need. The only explanation I could think of was that the Committee of the Refugee Fund was anticipating all their wants, probably in Berlin. On returning to Edinburgh, however, I met a member of our local Relief Committee, who attributed the altered appearance to the fact that the very poor cannot afford now the increased expense of a passage to America, and that only such parties as can meet this can leave the land of bondage.

Oh! when will this weary exodus close, and the poor Jews find a rest in the land of their fathers? Palestine seems the only solution of a very pressing question, and that in the name of humanity, European Governments must combine to find a speedy solution. Perhaps as Baron Hirsch's noble plans bear fruit in the training of proper pioneers, the work may be more easily and satisfactorily accomplished.

Yours obediently,
William Paterson.

11, Braid Crescent, Edinburgh.

MANCHESTER JEWS' SCHOOL AND EXEMPTION FROM EXAMINATION.

Sir,—The remarks of Mr. Davidson on this subject at the distribution of prizes to the pupils of the Westminster Jews' Free School are likely to give rise to a great deal of misapprehension. Mr. Davidson is reported to have said that "he believed the school could claim the same immunity from examination as the Manchester Jews' School, but he would be very sorry to avail himself of the privilege." Now, not only is it out of the power of the school referred to, to claim exemption from examination, but it is equally beyond the power of any set of managers to ask for such a privilege. It is in the power of the Education Department alone, backed by the opinion of the local inspector, to pay the grant without the annual examination.

It is certainly intended as a compliment to the authorities of any institution which is so privileged that the Education Department are so satisfied with the usual good work of the school that there is no need for testing the same in order to guarantee the due application of public money. The Manchester Jews' School, together with many other elementary schools to whom this high compliment has been paid is not afraid of examination, but it would be rather too Pharisaical, too over righteous, for the managers of a school to say, after the announcement was made to them that their school would not be examined this year, to whine and cry, "We will be examined, we cannot allow you to infer that we have been doing such good work this year as in the past."

If such a course was likely or even possible, it could only be defended on the ground of mistrust of their teachers, and the subsequent remarks of Mr. Davidson on this point take away entirely any suspicion of such distrust. The most cautious managers may disabuse their minds of any such misgivings, as the teacher would need the benefit of inspiration to foresee the decision of the Education Department. The Manchester Jews' School has been exempted twice within a very short period of time, once partially, once wholly; I put it to any man of business whether it is probable that this would have been done at the solicitation of either managers or teachers. If Mr. Davidson means that the Westminster Jews' Free School, or the Jews' Free School is equally worthy of such a mark of esteem, there is no one in the community, and certainly not I, who would gainsay such a proposition. I am convinced that Mr. Woolf and Miss Hertzon are never satisfied but with the very nearest approach to perfection that can be attained by human means. We are all three dug out of the same rock, we all come from the same noble institution, impelled by love of our alma mater to uphold its traditions in deserving success.

I am sorry, however, to find that Mr. Davidson says that a school can only derive benefit from an annual examination, for I am sure that that source of benefit will be soon dried up. The labours of practical teachers have awakened the authorities to the enormities of the system introduced by the Right Hon. Robert Lowe. We have crushed the odious system of percentages, we have put the examination on a rational basis, and we shall soon see the annual stock-taking abolished. The changes made in the Evening School Code are only a forerunner of this happy time, when the Inspector will come into the school, not once in a year to see things partly in a holiday dress, and always disorganised, but several times in the course of the year, to note methods as well as to mark results. This will be no easier time for teachers, for as there is no royal road to learning, teaching and school organising must always be an anxious and responsible work only to be really compensated for in the consciousness of good done. The changes that have been produced and will be produced in future have been brought about by teachers who did not fear any results of examination. They could only have been produced by men and women full of zeal for their work. There was excellent work done in elementary schools before examination was heard of, and those who have worked under the old sytem, and the late vicious one of payment by results are gladdened by the sight of the promised land of a healthier, a more vigorous education than the one allowed under the Revised Code of 1862.

Yours obediently,
Eph. Harris.

THE JEWS' FREE SCHOOL AND ITS PAST PUPILS.

Sir,—I find that the hardest work is to have nothing to do, and in order to relieve the monotony of idleness, or to kill time, I am trying to keep alive my recollection of the grand exhibition which I witnessed in London on the 4th of June, the presentation of prizes to the numerous scholars of the Jews' Free School, Bell Lane. It is hard to say who were more pleased, the noble President, Lord Rothschild, and his Committee, the zealous staff of teachers, or the boys and girls, the fortunate recipients of the valuable and useful prizes. I am only disappointed at the scanty number of annual contributors and small subscriptions to that noble institution, the Jews' Free School, the grandest school in the world, the noblest monument of the English Jews. Permit me, however, to suggest a plan which, if adopted would, in my humble opinion, produce about £1,200 a year. Pray do not charge me with a sanguine disposition, as I will, with your kind permission, explain it to you.

I am informed upon good authority that the number of children leaving the Jews' Free School is about 700, and that for the last twelve years there must have left about 8,400 boys and girls who have received their education in the above establishment, enabling them to fight their battle in this world. I will deduct from this vast number 2,400, some who have since died, others who are dead to a feeling of gratitude, and some again who are destitute and recipients of charity. After making such very large deduction, I have yet left the respectable number of 6,200, consisting of boys and girls, many of them by this time men and women; the former who are apprenticed to different trades, and the latter themselves established in business, and a good portion of them must be in a position of affluence. I therefore propose that a society should be established, to be called "The London Jews' Free School Union," and in order to give it more zest, I would even call it the "Angel" London Jews' Free School Union, and an appeal made to all the former pupils of the school throughout the world to enrol themselves as members of that Union, with the modest subscription of one penny a week, or four shillings a year, which should be the minimum subscription, a trifling amount which even an apprentice ought to be able to give. The Committee should consist of the Free School teachers of both sexes, and other influential Jews, with a paid able and zealous Secretary. This movement would, in my opinion, produce at least £1,200, and remove the reproach of ingratitude from the former Free School pupils.

Yours obediently,
Joel Rabinowtz.

Hotel Edelweiss, St. Moritz, Engadine.
July 20th, 5653—1893

IRELAND AND THE JEWS.

Sir,—The publication *in extenso* of Mr. Michael Davitt's letter is evidently intended to lead the public to imagine that under Home Rule there would be adequate protection for the Jewish people.

I am entirely at issue with Mr. Samuel Montagu on this subject.

It is not fair to institute a comparison between Grattan's Parliament, composed of men of intellectual and social standing, and those demonstrative individuals who are styled the Nationalist leaders of the present day. I make no personal allusion or accusation. I will state only that within the last few years many disturbances have occurred in this country, and the Imperial Parliament has become notorious for many scenes of disorder. The Report of the Special Commission has frequently been referred to as offering some evidence about instigating to crime and terrorism during the period mentioned.

Under British law, the utmost safety is enjoyed. Woe to all lovers of freedom and order, if Ireland be transferred to other hands.

I annex a copy of the letter I sent to Mr. Davitt (as well as I can remember), in reply to his public communication.

Yours obediently,
An Irish Jew.

July 30th, 1893.

To Michael Davitt, Esq.

Sir,—The foolish remark made by Mr. Crowley at a meeting in Bandon, enabled you to write the able and enlightened letter which appeared on the 13th inst.

As a Dublin Israelite, I thank you most heartily for all you have said about the race, to which I am proud to belong. I wish it however to be clearly understood that the Jewish people do not regard themselves as "strangers," or tolerated in any sense of the word. As an Irish and British citizen, I claim the fullest equality as a *right*, not as a *privilege*.

I hold just the same position under the glorious British Constitution as any Catholic, Protestant or member of any religion. Were it otherwise, I would realise my property and leave the country of tyranny. I admit that your political views and mine do not agree, yet that need not lessen respect for each other. I am opposed to Home Rule because I believe the same security for life, property, freedom of person and speech as we now enjoy would not be continued.

Already can be discovered a trace of what might happen under any altered form of Government. A letter appears in the *Irish Catholic* of this week containing some unjust charges. And in which the extirpation of the foreign refugees of the Jewish faith is suggested.

I admit there are some modes of dealing on the part of black sheep to which exception must be taken. Money lending and keen competition in prices are not peculiar to the Hebrew people. Those pursuits exist amongst all classes, creeds and countries. The Co-operative Stores are supposed to work on the lines of very small profits, and purchase goods from the countries most favorable to such a system.

It is not correct, as set forth by "Sacerdos," that the Jews have been driven from Russia owing to their improper conduct. Some of the highest people have been forced to quit that country solely on account of religion. Those who agree to adopt the Orthodox Greek Church are allowed to remain.

I believe that even Mr. Samuel Montagu, M.P. some years since, when on a tour of pleasure, was ordered to leave Moscow, when it was discovered by his passport that he was an Israelite.

I am, yours faithfully,
An Irish Jew.

July 23, 1893.

VOLUNTEERS AT ALDERSHOT.

Sir,—In answer to the appeal of the Jewish Chaplain in your last issue, I trust the numbers who attend these manœuvres will be small, as their attendance will require them to remain in camp at least four days to earn the capitation grant given by the Government, thus causing them unnecessarily to desecrate the Sabbath, without any future benefit being derived by such an obsolete step. We as Jews have a far greater battle to fight than that which is to be gained by the aid of the sword at any time, and our Faith in particular repeatedly teaches us to that end—I allude to the battle of religion—and showing the world that we are one in doing what is Godly and Manly, taking far greater interest than that displayed at the present time by many of our young men in congregational and charitable affairs. Which step, when achieved, will enable us to crown our faith as the first and foremost in the world.

Yours obediently,
Cedant Arma Togæ.

London, E.C.

THE DISUSED CEMETERIES.

In the *Chronicle* of last week, there is a letter from Mr. Flowerman, of Ipswich, referring to the "Old Burial Ground."

I feel sure that Mr. Emanuel will be glad to receive any information that Mr. Flowerman can give. I fail to understand in what way Mr. Emanuel is mistaken in his statement. I gave authority to Mr. Raphael to have charge of the ground, having paid for some years for a caretaker.

It is strange, that after a residence of *40 years* that Mr. Flowerman should never have interested himself until requested by Mr. Haldenstein within the past twelve months.

Yours obediently,
Jonah Samuel.

Nottingham.

JEWISH PRIZE-BOOKS.

Sir,—In your list of books suitable for prizes, given in your columns last week, there is one book that I think is well worthy of being included. This is Mappo's Hebrew Historical Romance, "Avos Zion," and which I have translated into English, under the title, "Amnon: Prince and Peasant—A Romantic Idyll of Judea," and published by Simpkin, Marshall and Wertheimer, Lea and Co. When I add that the book has been adopted by the London School Board for their school libraries of the Tower Hamlets Division. I hope I have made out an indisputable claim for it for a place among Jewish prize volumes.

The book has also the advantage of containing the numerous interspersed lyrics depicting Jewish life and character, and these are almost entirely from the pen of Mr. I. Zangwill, whose popularity is now so deservedly great.

Yours obediently,
F. Jaffe.

Lyndhurst Cottage
Blackheath Hill, S.E.

FREEMASONRY.

Sir,—It gave me great pleasure to see in your worthy paper of June 2nd, that Bro. Lewis Moore was appointed Deputy District Grand Master of Northern China. This shows that the Jew under the British Empire has every right and is equally fitted to the high and honourable position as his Christian brother. I am sure that Bro. Moore's appointment must have been of a very deserving nature. If he is the first Jew who is made a D.D.G.M., I hope he will not be the last.

Will some of our Jewish brethren of England, who are high Masons, be kind kind enough to inform me or the public, through the medium of your paper, how far we Jews can go in Freemasonry?

My Lodge works the following degrees, viz.:—The Craft, Mark Master, Royal Arch Chapter, Adullam Conclave (the Order of Secret Monitor) the Star of the East Preceptory (Knight Templar and Knight of Malta), and Mount Calvary, and Rose Croix Chapter.

I have the honour of belonging to the first three.

Yours obediently,
M. M. Lodge Zetland in the
East, No. 508.

Singapore, 4th July, 1893.

RECEIVED.

Penny Dinners: E. H., 4s.
Soup Kitchen: E. H., 4s.

JOTTINGS FROM THE UNITED STATES.

[From our Correspondent.]

Baltimore, July 11th, 1893.

The Bible commonly used by the Jews in this country, published by Isaac Leeser, a half-century ago, is to be replaced by another from the Jewish Publication Society. It is generally admitted that the spiritual head of the Mikveh Israel Congregation of Philadelphia did not have the necessary scholarship for so great an undertaking, and the demand for a more accurate substitute has been felt for some time. However, its immense sale and popularity tells the story of its usefulness better than anything else. It is related that a few years ago the publishing house in Philadelphia managed by Christians was about to go out of business, and offered the plates of the Leeser Bible to some Philadelphia Jews for a song. There was no organisation then either to purchase them or to publish the work. Finally, the Blochs of Cincinnati took hold of the bargain and made immense profits out of the plates in the years that have elapsed. Now, the Bloch Publishing Company of Cincinnati and Chicago is without doubt the largest Jewish publishing house in the world. Among its other work is the printing of the largest American newspaper, *The Israelite*; a Chicago edition of the same, and likewise the *Reform Advocate*.

The Sub-Committee of the Jewish Publication Society to furnish rules for the proposed revision, and generally to have it in charge, is composed of the Rev. Drs. Morais, Gottheil, Kohler, Wise, Szold and Hirsch, representing all the kinds of heterodox Judaism known to America. The Rev. Dr. Sebato Morais, of Philadelphia, is at the head of the Jewish Theological Seminary of New York, and the Rev. Dr. Isaac M. Wise, of the less orthodox Hebrew Union College of Cincinnati: the Rev. Drs. Gottheil and Kohler are two distinguished scholars in New York, the former's son, Dr. Richard Gottheil, being Professor of Talmudic studies at Columbia College. The Rev. Dr. B. Szold, of Baltimore, is the author of the commentary on Job in Hebrew, and other learned works, and the Rev. Dr. E. G. Hirsch, of Chicago is the brilliant radical preacher who teaches Rabbinical studies and Judaica at the University of Chicago. The name of the Rev. Dr. Marcus Jastrow is missing, and also that of the Rev. Dr. Kohut. But the former is a member of the Publication Committee itself, and he will, together with Mr. Mayer Sulzberger, Dr. Cyrus Adler and the Rev. Dr. Abram Isaacs give it the benefit of his ripe scholarship.

Another new and important move in the affairs of the Publication Society is the appointment of a general literary manager. Miss Henrietta Szold, of Baltimore, who has done more for Jewish scholarship and education than any American woman since Emma Lazarus, has had this position made for her. For several years she has been doing a large part of the manuscript reading, selection of matter, and revision of proofs, &c. She did a great work for instance with Graetz's history, the second volume of which has just appeared. Three volumes more, to conform with the English edition, remain to be issued under her care, and when they come from the printer they will more nearly tell what Professor Graetz meant to say, and in more lucid English, than the originals sent to America. The society will also publish before long the "Zeenu Urenu," being a collection of sermons by the late Rev. Dr. Liebman Adler, of New York City.

Something has happened in the 19th Street Synagogue of New York *Shearith Israel*, which strongly reminds one of the agitation in English Jewry at the induction of the present Chief Rabbi. The Portuguese congregation just named is under the care of the Rev. Dr. Pereira Mendes, and has the prestige of 213 years, a substantial membership of prominent, cultured and wealthy Jews, many proud achievements in local charities, especially among the Russian immigrants, and up till now an unchallenged devotion to orthodoxy. Some time since, the minister was approached by some of the members who asked that the mode of worship and the administration of the congregation should be modernized. After some thought and preparation, Dr. Mendes submitted his proposals to the annual meeting. Changes *ad libitum*, he was willingly to allow in the communal work, though he believed it were best for all concerned that the present method of dispensing aid, education, &c. continued; as to minor changes in the ritual, the rabbi deprecatingly said he would suggest that they be referred, not to a congregational vote, but to Jewish scholars of international repute, in order to have such made as would not contravene accepted Jewish law. But if it came to more important changes, such as the observance of the high holidays on the nearest Sunday as proposed in Chicago, then he would have to summon a conclave of seventy such Jewish ministers as were competent to consider them. There is little likelihood that any serious changes will be made.

There were five graduates this spring from the Hebrew Union College of Cincinnati. This makes thirty-four rabbis which the institution has sent forth in eighteen years. Many of them occupy leading positions and enjoy lucrative salaries. Some of them, too, are doing first class work and have shown both scholarship and brilliancy.

Mr. S. J. Kleinhaendler has a scheme to develop Jewish agricultural colonies in Utah territory, the home of the Mormons. He says he represents a syndicate which wishes to colonize 200,000 acres of land divided up into small farms. He claims to have induced 2,500 coreligionists in Bessarabia and Roumania to come hither under his auspices, but the steamship companies refused to handle such a large number because of the stringent immigration rules now in force here, and because of the possibility that some may be turned back at their expense; they would undertake the contract, however, provided this government would give a permit in advance for their entry. But neither Secretary for the Treasury Carlisle nor Superintendent for Immigration Stump would receive any except they were subjected to all the requirements of inspection provided by law.

The authorities were recently notified that an attempt would be made to bring to the United States *via* Canada a shipload of immigrants from Berlin whom the authorities would not allow to remain longer for fear of contagion, and who were impatient of their long delay. The steamship companies, it was said, would not receive them. The immigration inspectors understood they were to come *via* Holland. Nothing has since been heard of these unfortunates.

Dr. Walter Kempster, special Emigration Commissioner, who was recently entertained by the Maccabæans of London, has just returned to the United States. He says that a fertile source of the cholera plague is the infection carried by Russian immigrants to Jerusalem. The refugees come from South Western Russia, Old Poland, and Podolia, where the mortality is now terrible, and they are driven thither by new cruel edicts of Russia. They also carry it into France. Dr. Kempster believes that England's quarantine system is neither good nor sufficient, but says that were it to restrict intercourse in the manner the Americans are doing, trade must greatly suffer.

A very interesting fourth of July (Independence Day) celebration was held at the De Hirsch English Night Schools of New York City. Speeches were made by prominent speakers, the children sung national hymns and waving tiny American flags gave three hearty cheers for the colours and Columbia. Then each recited this promise: "I pledge allegiance to my flag, and the Republic for which it stands—one nation, indivisible, with liberty and justice for all. We give our head and our heart to our country, one country, one language, one flag!"

Some prominent people were present, including Commissioner of Immigration Senner, and they were much impressed with this show of patriotism. It was also generally commented on in the daily press, and was used in an appeal to the Mayor two days thereafter to protect Russian Jews from insult.

Baltimore is receiving a number of Jewish Argentine farmers from the De Hirsch colonies. They confirm Colonel Goldsmid's story of their want of success, blaming it, however, on the bad selection of the land and the hostility of the Spaniards, rather than their dissatisfaction. Most of them remain here to be taught the clothing and cigar trades.

The New York *Sun* says that one-third of the 2,500 immigrants who came to that port during June were Italians and Jews. It infers that those who preceded them must give good reports of their treatment here.

Madame Novikoff has come to America.

The Jewish Cantors' Association newly formed, will publish a monthly devoted to traditional Jewish music, which they hope thus to hand down to posterity, in addition to popularising it in the synagogue.

Professor Angelo Heilprin, the palæontologist and explorer, who will be remembered in connection with the Peary North Pole Expedition and Rescue, did not join the expedition this year, but will, he informs me, go to it next summer. He has just published a new book on the subject.

COLLEGE OF PRECEPTORS.

Ramsgate School, Townley Castle.—The following pupils of the Rev. S. H. Harris have passed the recent College of Preceptors' Examination in the following subjects: Scripture History, English Language, History, Geography, Arithmetic, Algebra, French, German, Latin, Drawing and Hebrew:—E. G. Ehrmann, Camden Road, London, (2nd class, 2nd division); M. Grunthal, Rye-Hill, Newcastle-on-Tyne (3rd class, 1st division); M. Goldstein, Marlboro' Place, Brighton (3rd class, 1st division); A. C. Lederer, Colvestone Crescent, Dalston (3rd class, 2nd division); E. J. Lederer, Colvestone Crescent, Dalston (3rd class, 2nd division); M. De Costa Lee, Bois-Colombes, Paris (3rd class, 2nd division); A. A. Courlander, North End, Croydon (3rd class, 2nd division); M. Collins, King Street, Hammersmith (3rd class, 2nd division); C. D. Klean, Upper Bedford Place, London, (3rd class, 3rd division). The following earned the special distinction of passing in Hebrew:—M. Grunthal (Newcastle-on-Tyne); M. Collins (Hammersmith); M. Goldstein (Brighton). R. P. F. Hymen, of Bedford Place, London, has passed the Examination of the Trinity College of Music, in violin playing, reading at sight, and theory of Music.

Hastings.—Michael Phillips passed in the 1st division and was first of all candidates in Hebrew in all England; Edward Phillips passed in the 2nd class.

David Ginzburg (of 59, Colvestone Crescent, Dalston, pupil of Tollington Park College), passed the recent examination of College of Preceptors, 1st division, 3rd class, and gained school prizes for English Grammar, French, German and Mathematics.

Beatrice Tobias passed in Hebrew in the 1st class; Esther Silverston passed in Hebrew in the 2nd class. Both are pupils of Miss R. Aguilor.

Gloucester House, Kew.—At the recent Trinity College Examination Miss Esther F. Mosely (pupil of Miss Neumegen) passed in Pianoforte playing, Senior Division, with Honours.

Miss Kitty Isaacs, 33, Sutherland Avenue, W., has passed the LL.A., St. Andrew's University examination in English Literature and First Division in Hebrew.

Miss Julia Abrahams, of 104, Fordwych Road, N.W. (pupil of Miss Abitbol) successfully passed the recent examination at Trinity College for Pianoforte Playing, Senior Division.

Miss Marie Ethel Barnett, of 107, Shirland Gardens, pupil of Mr. Algernon Lindo, has successfully passed the recent examination in Harmony and Theory, at the Trinity College, Intermediate Division, and has also gained a bronze medal at the London Academy of Music, for Pianoforte Playing.

MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER.
Restores the Colour. Renews the Growth.
Arrests the Fall. Cleanses the Scalp.—[Advt.]

Is British Sport Dying Out? has often been a question for discussion, and it is very satisfactory to know that a negative answer can be given. The physical condition of Englishmen has improved during the past half century, and the cause of this satisfactory change is attributed to the better style of living which has been adopted by all classes. Men are more temperate, both in eating and drinking, and, above all, the system is kept in tone and the blood purified by medicines of sterling worth, such as Holloway's Pills and Ointment. The taste for sport will never die while people use these remedies, which will cure or relieve any complaint, and give strength in place of weakness.—[Advt.]

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THE COLONISATION OF PALESTINE.

MEETING IN MANCHESTER.

A public meeting of the Manchester Tent of the Chovevi Zion Association, was held on Sunday afternoon in Derby Hall, Cheetham, Manchester, for the purpose of welcoming Lieutenant Colonel Goldsmid. The meeting was well attended. Mr. B. J. **Belisha** presided, and amongst others present, were the Revs. Dr. Solomon, J. H. Valentine, H. Levin, J. Matz, Councillor Frankenburg, Mr. E. M. Henriques, Mr. Louis Schloss, Mr. D. P. Schloss, Captain Mandleberg, Mr. Eli Sowerbutts, Mr. N. Laski, Mr. Sabbato Levy, and Mr. B. Balaban (Honorary Secretary).

The **Chairman** extended a cordial welcome to Colonel Goldsmid, who was, he said, the bearer of an honoured name in the Jewish community, and who had rendered, and no doubt would continue to render, great service to the Jewish community. The object of the Chovevi Zion, for which Colonel Goldsmid had done such good work, was to restore the people to the country. What was wanted was that their persecuted coreligionists in Russia, instead of having to come to over-crowded towns in this and other countries, should go back to the land—should go back to those magnificent plains of Northern Palestine which were capable of producing wheat and all the other products of the soil required for the sustenance of man.

Colonel **Goldsmid**, who was received with cheers, described at length the lines on which colonisation must be conducted if it is to be successful either in Argentina or Palestine, or any other country. With regard to the colonisation of Palestine by the Jews,, he had taken an interest in that subject for many years. Palestine was not the unfertile country that many people believed it to be. As they knew, the Sultan had at last given his consent to the colonisation scheme being proceeded with. There were, with the exception of the vale of Jezreel and one or two other places, few finer openings for colonisation than Gilead, where a large tract of land had been secured. It was proposed to send fifty families out there, but of course care would have to be exercised in order to see whether they would be able to earn a livelihood when they got there. When their colonisation scheme was fairly set on foot he expected that Gilead—and when he spoke of Gilead he might be taken as including a piece of the Jordan valley—would become one of the granaries of the world. Gilead was a beautiful, breezy country and extremely healthy, but the valley of the Jordan lay low, and as to a great extent of it was not so healthy. In illustration of the fertility of Gilead at present he mentioned that there was not less than 200,000 tons of grain sent from there on camels to the sea. Wheat and barley and maize were produced. In the valley of the Jordan cotton and tobacco could be grown, and there was no reason why indigo, sugar cane, and other sources of wealth should not be cultivated. There could be no doubt that when the railway to Damascus was made it would prove enormously beneficial. With regard to the "Jewish question" generally, he had long been convinced that it would exist for ever unless the object of the Lovers of Zion Association were carried out. The persecution of the Jews had gone on ever since they lost their country, and it would go on until the national idea was fostered amongst them. It was not a question for Jews alone; it was a question to be settled by the Governments of Europe, who could not sit down and see four or five millions of people extirpated. What they stood in need of was a political centre, where matters could be discussed and where the sentiment of Jewish nationality could be fostered.—(Applause.) He submitted a motion in commendation of the objects of the Association in the following terms:—"That this meeting very cordially approves of the objects of the Chovevi Zion (Lovers of Zion) Association, and pledges itself to use its best efforts to assist in sending out the pioneer colonists, and establishing them on the land already purchased by the Association in Eastern Palestine."

The Resolution was seconded by Mr. E. M. **Henriques**, J.P., and supported in a very eloquent speech by Mr. **Eli Sowerbutts**, F.R.G.S. (Secretary of the Manchester Geographical Society) and carried unanimously.

On the motion of Captain **Mandelberg**, seconded by Mr. **Louis Schloss**, the following Resolution was adopted with acclamation:—"That the best thanks of this meeting be and hereby are very gratefully tendered to Lieut.-Colonel Goldsmid for his eloquent and interesting address on the Colonisation of Palestine."

A hearty vote of thanks was also accorded to the Chairman on the motion of Mr. D. **Schloss**, seconded by Councillor I. **Frankenburg**.

A large number of new subscribers were enrolled at the meeting.

A general meeting of the Western Tent of the Chovevi Zion Association was held last Sunday at the Vestry Room of the St. Alban's Synagogue, Dr. S. A. **Hirsch** in the chair.

The **Chairman** pointed out the necessity of most strenuous efforts being made by every member to commence the work of sending out the first colonists to the land purchased by the Association, now that the title of the land had become secure by the kind concessions of the Turkish Government.

Mr. **Herman Landau** having explained some of his recent experiences in the Holy Land, and especially in Baron Edmond de Rothschild's colonies, moved: "That this meeting desires to bring to the notice of Headquarters that a saving's bank be established in connection with the Chovevi Zion, available to the members thereof."

The resolution having been seconded by Mr. **Ellis**, was adopted unanimously.

The Rev. **Isidore Myers**, in a stirring address, exhorted the members to united action to attain the objects of the Association. He deprecated the assumption that there was anything visionary in their enterprise, and showed that the soundness of their views was proved by undoubted facts.

Mr. **Ellis**, a Turkish subject, spoke of the friendly feelings the Ottoman Government had always entertained towards the Jews, and that the occasional persecutions the Jews in Turkey had to suffer, never emanated from the Turks, but the Greek residents of the Empire.

The meeting terminated with a vote of thanks to the Chair.

A meeting of the "Headquarters Tent" of the Chovevi Zion Association was held in the Beth Hamedrash, Bevis Marks, on Monday last. The chair was first occupied by Mr. E. H. d'Avigdor, and afterwards by Lieut.-Colonel Goldsmid. An election of honorary officers took place, and the following gentlemen were elected:—Chief, Lieut.-Colonel Goldsmid; Vice Chiefs: Messrs. E. H. d'Avigdor, Hermann Landau, Joseph Prag, and J. Sebag Montefiore; Chief Treasurer, Mr. Samuel Montagu, M.P., Chief Secretary, Major H. B. Lewis-Barned; Chief Auditors: Messrs. P. Piza Barnet and M. Coopman. As members of the Executive Committee were elected: The Chief, the Vice-chiefs, the Chief Secretary, the Revs. G. J. Emanuel, H. Gollancz, and A. Löwy; Messsrs I. Frankenberg, Finkenstein, Kaufman, Miller, Myers, P. Barnet, J. K. Levy, Rabbinowicz, Rubenstein, Van der Linde, and the Commanders of the various Tents.

A motion by Mr. **Landau** in reference to a Savings Bank to be established in connection with the Association was referred to the Executive Committee.

A hearty vote of thanks was passed amidst great applause to the outgoing Chief, Mr. E. H. d'Avigdor, for his indefatigable zeal and labor in the consolidation of the Association, and the attainment of its objects both at home and abroad.

With votes of thanks to Mr. Prag and to the Chairman the meeting terminated.

CONGREGATIONAL, &c.

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A. PRINS, Secretary.

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WANTED, a GERMAN, with a Knowledge of English, as GOVERNESS and Mother's Help, to teach Music French and Hebrew. Good needlewoman indispensable. Apply any morning from 1 to 2.30. Mrs. Samuel, 127, Gower-street.

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WHY DO PEOPLE SUBMIT TO IT?

Perhaps the point I want to make can be best made by means of an illustration.

A neighbour of mine, an active, vigorous man of thirty-five, had the misfortune, about two years ago, to receive an injury which necessitated the amputation of his right leg just above the knee. After the wound was healed he rolled himself about for a while in a wheel chair. Then he bought an artificial leg, and began to practise on that. It was one of those contrivances guaranteed to be so perfect an imitation of the action of the real leg that "when worn for a time, the closest observer could not detect the difference." Alas, however! Although my neighbour did finally get the swing of it as well as any fellow could, it was never so good as the one sawed off by the doctors. He walked with a perceptible halt and stiffness; he walked at half his former speed; he began to prefer the inside of 'buses to the top; he sold his saddle-horse; he stopped playing cricket. Yet it was a good leg, a very good leg indeed—*for a wooden one*. Yes, it was a lot better than none at all. But, oh, for the leg the doctors sawed off. There was no getting that back.

Now, here is the first sentence of a letter received by us recently: "All my life," says the writer, "I was never what you could call well, but I got on fairly up to eight years ago."

The notable thing about this statement is, not its singularity—oh, no; quite the contrary: for out of the thousands of letters we get from people out of health, fully half contain the same statement in some form or other. They never were exactly well, they say, yet never ill enough to make a fuss over—*up to a certain date*. "Then," etc., etc. In other words, they resembled persons more or less lame from their birth; always below par; always a little under the weather; worse off than my neighbour, for *he* had enjoyed thirty years of free, natural, elastic pedestrianism before fate doomed him to a wooden leg for the rest of his days. The question is—but never mind what the question is just yet. Let us have the balance of the letter first, and ask the question afterwards.

"Up to eight years ago," it continues, "I suffered all my life from biliousness. At that time I felt weary, tired and weak; my eyes were discoloured and my skin was *as yellow as a sovereign*. I had a bad taste in the mouth, my appetite was poor, and after eating I had a dreadful pain in the chest and sides. The food seemed to lodge and not to go further than my chest. I was much troubled with wind, and my stomach was so swollen that I had to let out my clothes, and I had a craving for food which, when placed before me, I could not touch. My breathing was difficult, and at times I was obliged to fight and gasp for my breath. Often I thought I should die of suffocation. In this way I suffered year after year. One after another four doctors treated me, but without benefit. One of them said my liver was enlarged. In August, 1892, I had a seizure like a stroke. My mouth and neck were drawn, and I partially lost the power of speech. The doctor whom we sent for said the blood did not circulate in my head. In this wretched condition I lingered on until one day the Rev. William Dampier, our vicar called and recommended me to try Seigel's Syrup. I did so, and after taking it for a few days I was able to go about my work. I kept on taking it, and have since been in the best of health. The vicar was astonished when he saw me attending to my household duties. Yours truly, (signed) Mrs. Ann Tarran, Buckley Mountain, Buckley, near Chester, May 4th, 1893."

Now, please take notice that the disease with which this lady had suffered *all her life* was gradually but surely leading up to a dangerous crisis. This crisis came on eight years ago, and increased in intensity until the alternatives of relief or death stood side by side. All the usual resources of medicine had failed. A slight but ominous attack of paralysis had occurred. The torpidity of the stomach and liver—*her real and only disease*—had saturated her system with poisonous bile acids; she was jaundiced; the arrest of the kidneys must soon have followed; and then—The End. Mr. Dampier's suggestion came not a day too soon. And all this protracted, crippling lameness of the *whole body*—dating back to childhood—arose from indigestion, a malady from which Mrs. Tarran might have been delivered when a girl, had her friends known *then* what it was reserved for the vicar to tell her a generation later.

Oh, only to see the halting, heavy, fettered lives people live! And *the question is, why they submit to it when help can be had?* No art can restore a lost limb, but Mother Seigel's Curative Syrup daily renders people a service still more valuable—it restores lost health.

THE PROVINCES.

BELFAST.

At the Belfast New Synagogue, Hyman Freedman, son of the Rev. E. Freedman, conducted the service on Friday evening, and read the Sedrah and Haftorah on Sabbath morning, on the occasion of his Barmitzvah.—A Talmudical Society has been formed under the title of "Pirchei Shoshanob," the members of which have presented to the congregation a set of the Talmud. Classes are held every evening under the direction of Mr. Berman. The inauguration was held on Sunday last.

BIRMINGHAM.

The Jewish scholars at the Grammar Schools in this city have, as usual, greatly distinguished themselves during the past term. The following is the list of successes:—Boy's High School: King Edward's Scholarship (Senior), Albert prize for Mathematics and Milward French Prize (2nd), F. M. Levi; Recitation Prizes, Block B2, Löwenstein; Block D2, H. Joseph and L. H. Joseph; Matriculation Class: General Work and French Prizes, Löwenstein; Upper Mod. 7, German, F. Isaacs; Class 10, French, E. Isaacs; Lower remove, French, Joseph. Five Ways Boys' School:—Foundation Scholarship (in the school), A. E. Levy; French, Class 2B, Joseph; Recitation, Greenberg; Girls' High School:—Class Prizes. Class 5, D. Levetus; Class 6, D. Lyon; French, Class 9, R. Levy; German, Class 2, M. Ahronsberg. Girls' High School, Bath Row:—King Edward's Scholarship (Senior, £21), and Mathematics Prize, also commended for Scripture, German and Latin, Class 1, A. Marks; Class Prize, and commended for Science and French, Class 4, B. Hyam; commended for French, Class 3, B. Joseph.

CARDIFF.

The ladies of the Cardiff congregation have latterly been displaying a highly commendable zeal in promoting communal affairs. The Ladies' Benevolent Society is now in full swing, and has already accomplished much good. On Wednesday, July 26th, a pic-nic was organised by certain prominent members for the benefit of the children of both congregations. Favoured with brilliant weather, the children enjoyed themselves thoroughly, and on their return journey, repeatedly and enthusiastically cheered Mesdames Barnett and Blaiberg, who had been the life and soul of the treat, and Mr. Louis Samuel who had generously lent the vans to carry them into the country, besides defraying part of the expenses for the provisions.

The half-yearly meeting of the Cardiff Jewish Social Club was held on Sunday last, July 30th, when the report and accounts for the half year were passed. Mr. Jack Lewis was re-elected Chairman; Mr. R. Phillip, Vice-Chairman, and Mr. J. Cohen, Hon. Secretary and Treasurer, Committee, J. Bomash, B. Joseph, J. Goldman, C. Fligelstone and H. Lewis.

EDINBURGH.

Alderman Hart, of Canterbury, was present at the annual banquet of the College of Physicians, Edinburgh, which was attended by the Lord Mayors of London and Dublin.

LIVERPOOL.

The children of the Liverpool Hebrew Schools, to the number of 500, were taken for their annual excursion on Thursday last, to New Ferry, Cheshire. The treat consisted of a substantial tea, milk, buns, toys and fruit, &c., and an enjoyable sail to and from New Ferry. The expenses were defrayed by subscriptions collected by the Head Master from the subscribers and friends of the school.

MANCHESTER.

At a meeting of the Committee of the Manchester Jewish Working Men's Club, held on Thursday week, a handsomely illuminated address was presented to Mr. Simeon Kutner (in accordance with a unanimous resolution passed at the annual general meeting), as a mark of appreciation for the great services rendered by him as Hon. Secretary of the club during the past four years. In the first year's examination in manual training, conducted by the City and Guilds of London Institute, Mr. Kutner obtained a first class for wordwork.

At a special meeting of the Hebrew Holy Law Congregation held on Sunday last, Mr. H. Harris was elected Warden.

MERTHYR.

The first annual Balance Sheet of the Merthyr Hebrew Philanthropic Society shows that the receipts amount to £17 3s., the expenditure £5 9s., and a cash balance of £11 13s,

NOTTINGHAM.

Mr. K. Lazarus (formerly of Leicester), has presented the Nottingham synagogue, in memory of his wife, with a Sepher Torah, and a beautifully-worked plush covering, On Saturday morning last Mr. Lazarus entertained the members of the congregation in honour of the event. There was a large attendance, and Mr. Theobold Alexander, on behalf of the congregation, heartily thanked Mr. Lazarus for his valuable gift. He welcomed Mr. Lazarus as a new resident in the town, and felt sure that this generons act of his was an auspicious omen that he would prove an acquisition to the Nottingham congregation. The toast was cordially received, and Mr. Lazarus, in a few well chosen words, responded. Other toasts followed, and the Rev. Harris Cohen and Messrs. Albert Cahn and Ralph Goldman also expressed their warmest thanks to Mr. Lazarus, and to his daughter, Mrs. D. Brener for the interest they had shown in the congregation in this town.

PLYMOUTH.

The Rev. E. Jaffé delivered his inaugural sermon on Saturday last nearly the whole of the members being present. Taking his text from Isaiah c. 52 v. 9, he dwelt on the history of the Jews since the destruction of the Second Temple, and pointed out the necessity of teaching the children the Jewish language and history, the only bond which unites us as a people throughout the world.

PORTSMOUTH.

In the course of a sermon at the synagogue, Portsea, on Sabbath last, the Rev. I. Phillips said that in the death of their esteemed second minister—his revered colleague, the Rev. J. Tuchman—the congregation had lost one who had served them faithfully and zealously. Knowing him, as he did, he could safely say that he was one who devoted all his powers and energy to the performance of his arduous duties; who took a pride and pleasure in his office; who did not shirk or flinch from his duties, but was always anxions to carry them out with cheerfulness and assiduity. For fifteen years he toiled unceasingly, and he would not give in until disease compelled him. Reserved and cautious, of few words, he endeavoured to steer clear of all bickerings and disputes, and was a lover of peace. He was a good, kind, genial man, a warm and sincere friend, witty, and thoroughly capable. He was most conscientious, and led a life which was simple and unassuming. He was always contented with his lot, and blessed the Lord for His many favours.

SOUTHPORT.

On Sabbath last the Rev. B. Spiers (Dayan), who is on a visit here to recruit his health, by special invitation preached in the synagogue, taking his text from the Sedrah Deut. 4th chapter 16th verse: "Surely this is a great and understanding people." He eloquently explained the difference between a sermon and a drosha, and exhorted his hearers to study the Law of God and place reliance in the Almighty, not enquiring why this or that was ordained, but to observe it as they would the prescription of an eminent physician. He defined the importance of kosher, contending that it was something more than mere sanitary laws to a sacred people, and concluded a pithy address admonishing the congregants to maintain harmony and concord in their midst.

On Sunday a general meeting was held in the Synagogue Chambers, Mr. J. Lambert presiding, when the Treasurer presented his financial statement. On the motion of Mr. S. Tumim, seconded by Mr. H. Fintelaston, a vote of confidence in the Executive was passed unanimously. The question of a special recommendation of the Committee that in future the names only of members of one family be mentioned by those making offerings, after a long discussion, was adjourned for future consideration. A portion of the laws drafted by the Committee for governing the synagogue were passed on the motion of Mr. L. Moss, and the meeting was adjourned until the 13th of August.

SUNDERLAND.

At the Midsummer Examination of the College of Preceptors held in this town, Maurice Jacobs, son of Mr. Israel Jacobs, gained a 1st division of the 2nd class certificate, having attained the highest marks, in Argyle House School. In addition to the four compulsory subjects, he passed in German, French, Latin, Algebra, Geometry, and Scripture History.

SWANSEA.

On Sunday last a beautiful silver salver was presented to Mr. Isaac Seline. The salver bore an inscription testifying that Mr. Seline had filled the office of President of the Congregation for many years, and that of Registrar of Marriages for the past twenty years. The presentation was made by Mr. F. D. Owen, who expressed very great pleasure in handing over a tangible proof of the esteem in which Mr. Seline was held by the whole congregation. The Rev. P. Wolfers, the newly appointed minister, expressed his great pleasure in assisting at the presentation, and trusted he might long remain in Swansea to render good service in the sphere in which he was engaged. Mr. Seline, in reply, thanked the meeting for their kindness to him, and hoped he might be spared for many years to devote his time and energy to the welfare of his fellow members.

[Correspondents are reminded that reports for current week's issue must reach us not later than *first post* WEDNESDAY MORNING.]

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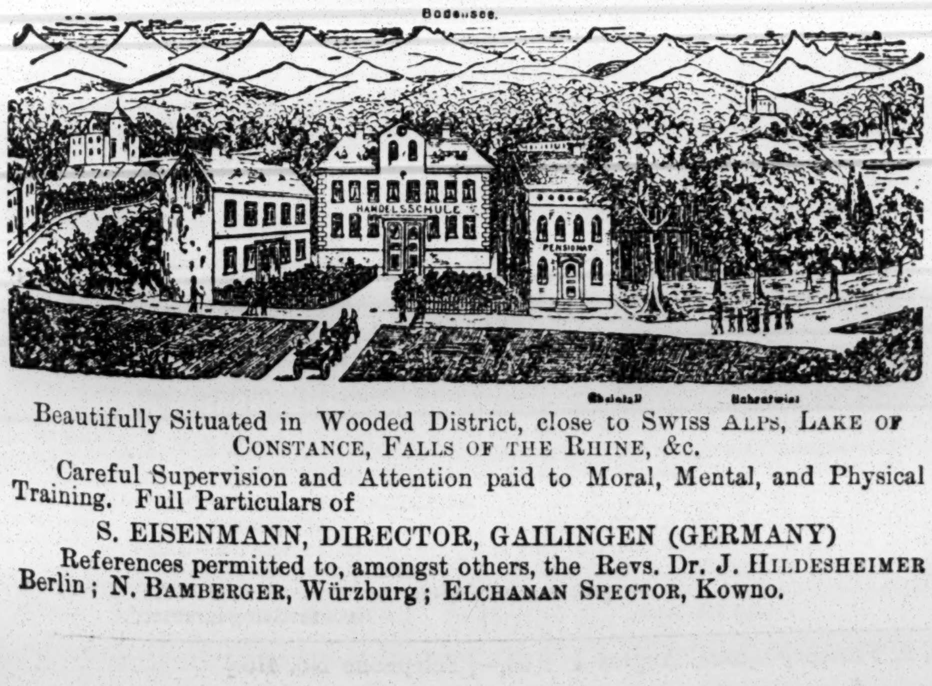

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